

5

Here be=  
gynnethe  
the Lan=  
terne of  
lyght,



16. 1089.

39  
6 8  
12





# The Lanterne of lyght. Fo. ii.

Take here of our gracious lord god this  
lytle treatise that here is offred / called the  
Lanterne of lyght conteynyng.  
iiij. chapters.

## First a Prologe.



God that is good hym  
selfe / saye in his Angels; mer-  
cifulous in his saintes / merciful  
apon synners / haue mercy on  
vs nowe and euer / and gyue vs  
grace to holde y way of trougt  
in these dayes of great tribulacyon for now ma-  
ny that semed to be stable in vertue fallen from  
theyr holy purpose dzeding losse & bodely paine:  
as Chyyst sayd That thabundance of wyckednes  
shall coole the charite of many / for Satthan  
hatth now destroyed this worlde by his leue-  
tenaunt Antechyyst / that men be bozne abute  
in diuers doubtes as waues of the see / wzedehy  
dly diuided in diuers opinions one agaynst ano-  
ther. But seynt Paule dyd sette one accorde a-  
monge the chisten people saynge / ther is but one  
Lorde that all men schulde loue and dzed / one  
saythe that all men schulde kepe and byleue with  
out barpenge / and one Baptyme that all men  
schul haue & stedfastly holde without defouling.  
Alas howe is this knyte broken that men vnru-  
led walken after their lustes as bestes in y corne:  
truly the wycked man that Chyrist spake of hatth

Mat. 24.  
Quoniam  
habundauit  
iniquitas  
refrigescit  
caritas mul-  
torum.

Ephe. 4.  
Unus dñs:  
Una fides &  
Unum bap-  
tisma. qd.

## The Lanterne

**Math. 13.**  
**Inimicus**  
**homo super**  
**feminavit 31**  
**zannia.**

**Apoca-**  
**lipis. 1.**

**Job.**

**Ectull. 4.**

done thys dede for he hath sowen tares & cockle  
 vpon the seede of god. Thys wycked enemye is  
 Antechriste / that cloutyth hys lawes as rotten  
 Ragges to the cleene cloth of Christes gospell.  
 And waketh in malice as Judas chyldre / why  
 for Simon slepith and taketh non hede. O thou  
 wycked man is there any other man that may  
 saue soules than Jesu Christ / god said by the  
 mouth of Moyses I will smyte / and I will  
 hele and there is none that can deliuer or rydde  
 from my hande / who hath the keyes of Da-  
 uid to open heuen gates / and none other clo-  
 syth / to close / and then none other openeth /  
 sancte Johil sayeth holy and true Christe hath  
 the keye of David that openeth / whiche castith  
 downe / and than no man reyseth / who reyseth  
 and than no man castyth downe. Job sayeth /  
 when the Lord god hath destroyed there may  
 none other buylde / & when the Lord god castyth  
 in pryson ther may none other deliuer or quyte  
 hym of his bondes. And therfore in the vertue  
 of this name Jesu / standeth al manes saluation /  
 as it is wyrtten in tractes of thapostles. seynct  
 Peter sayde. There is none other name vnder  
 heuen geuen / but thys name Jesu / whereof  
 we may saued be / for alonely in the vertue of  
 thys name Jesu is the remysyon of synnes /  
 as it is wyrtten / Luce. xxiiiij. It becomed to be  
 prechyd amonge the people / penance & remissi-  
 on of synnes in the name of Jesu art thou nat  
 then a wycked man / a folye-herde / a cruell  
 beste / the son of perdition And Antechrist hym  
 selfe



selfe that pzetendest in the / & in thy mebers / to  
blesse & to curse to synde & to vnsynde besydes  
this name Jesu / people wout nōbre folowynge  
the & thy deuyded lawes ben deuided fro Chryste  
Jhu / and go with the blyndefolde into hell for  
euermore and thys is great sorowe / so ferforth  
that Chryst maketh lamentacyon and mournynge  
ther vpon saynge / Johis. vi. I haue come in the  
name of my father and ye haue not taken me  
when another shall come in hys owne name him  
shall ye take / and thys is Antechryste. And  
seyncte Johā Crisostome / vpon these wordes  
of the gospel / Mathei. xxj. for who that wylle  
not receyue Christ in payne of synne he is cōpel-  
led & constrained to receyue Antechrist / and ther  
fore in this tyme of tribulacion & hydeous darke-  
nes / let vs seke the Lanterne of lyght wherof  
the pꝛophet spekith. Lord thy worde is a Lan-  
terne to my fete / for as fer as y light of this La-  
terne syneth / so far darknes of syn & cloudes of  
temptacyon of the fende banysmeth away & may  
not abyde. And euermore when thys Lanterne  
fasteneth into an herte / it purgeth it & clesith  
it fro corrupcion / it swaggeth & healyth gostely  
sores / as the wyseman sayth / that nether herbe  
nor plaster hath heled them / but Lorde thy  
myghty worde that heleth all thynges. For tru-  
ly Lorde when thou dyed apon y crosse thou dydest  
but in thy worde the spryt of lyfe / & gauest to  
it power of quickenynge by thyne owne pꝛecious  
blond / as thou said thy self. Joh. vi. The wordes  
that I spake to you / bene spꝛyde and lyfe. &c.

A. iiii.

Were

Tu es qui  
vēturus es:  
an alium ex-  
pectamus.

Lucerna pe-  
dis meis  
Verbum tui  
domine.

Neque ver-  
ba neque  
imagina sa-  
nauit illos /  
s; omni-  
potens sermo  
tuus qui sa-  
nat omnia.

Verba que  
ego locutus  
sum spūs et  
vita sunt.



# The Lanterne.

## A petition of thauctoz.

Jacobi. 2.  
Multi Ba-  
let deprec-  
tio iusti as-  
sidua.

Matth. 19.  
Marci. 10.  
Luce. 18.  
Iſaie. 18.  
Deus ipse  
ola opera  
operat in no-  
bis.

Matth. 18.  
Non enim  
vos estis  
qui loqui-  
mini s; spūs  
p̄ris vesti-  
qui loquitur  
in vobis.



**D**Ere Brother in Christ  
helpe me with your prayer to  
almighty god: for seinct James  
saith The busy praler of a right  
wyse man is moche woꝛthe. Ye  
haue despered me to take thys  
trauayle apon me / whiche is full chargeous to  
me / But as towarde our swete Loꝛde god no-  
thyng is impossyble as Chyſte sayde and in  
thys sayth. ysaie sayde. The Loꝛde god hym-  
selfe wyꝛcheth all our woꝛkes in vs / sayle we  
not then god in good senig. And he may not faile  
to geue vs suche wysdom / as is nedefull to vs &  
to tempre our tonge / & gyue vs true organ / &  
redy speche / in edefyng of our neyghbour / for  
without the helpe of y spirit of god our labour  
were but lost / as Chyſt said / y it was not we y  
coude speke profitably / But the spirite of the fa-  
ther y speket in vs / for thapostels & other holy  
me / that trauayled in dedly letters / meked the  
selves as simple ydiottes: as Hierom sayd / that  
pꝛechers vnlearned bene sent for to pꝛeche / y the  
faith of the true beleuers shuld be trowed to be  
brought in (not by mānes vertue) but by y spech  
& doctrine of god. And seynt Austen wyꝛtyng vn-  
to Simplician sayth. what suffren we / what  
here we / vnlearned me arisen & cateche heuē. And  
we with our clergi ben dꝛeched in hel. And seinct  
Gregory in his Moralles affirmith this sentēce  
ad

and sayth. Ryght as troughe incarnate / that is  
 Christ in manhedde chosith simple pooze pdiottes  
 to hys pzechynge so agaynwarde Antechriste is  
 for to chafe floundre and double men haunynge the  
 wysdom of thys worlde for to pzeche his false  
 hede. Haue we then ful saythe in our lordes Jesu  
 with perspte spynge and this lordes throughe  
 your pzeper. Hal lead this warke after his owne  
 pleasure / and brynge it to a perspte ende to hys  
 honour and gloze / and to pzepte & edificacyon  
 of his saythe full seruantes. Amen.

**C**apitulum tertium.

**W**hat Antecrist is in general  
 with. vi. condicions.

**I**f I speake generally yf  
 ye demaunde me who is Antechrist I answer and say that  
 he (whose lyfe and doctryne is  
 contrary to Christes: is an Antechrist / as seyncte Iohn said /  
 forsothe nowe bene many Antecristes. And ther  
 fore sayth seynct Austen. who that lyueth con  
 trary to Christ is an Antechrist / be thou with  
 in or be thou without / be thou high / or be thou  
 lowe / be thou spiall (as they call it) or be thou  
 temporal / be thou riche or pooze / Pope or page  
 or of any degree thou canst reke / yf thou lyue  
 contrary to Christ / thou art but chafe wherof  
 Christe spekethe sayeng that the chafe shal bryne  
 with fyre that may not be quenched. And the  
 soule

Jobis. 2.  
 Nunc autē  
 sunt multi  
 antecristi.

Maig. 3.



# The Lanterne

Psalm. 9.

Deus peccata  
contra spiritum  
sanctum.

Presump-  
tio. 1.

Qui non ti-  
met non po-  
terit iustifi-  
care Eccle-  
siastica. 15.

Eccl. 27.

Dispera-  
tion. 2.

soull that is but chafe shall euer suffre and neuer  
brye / as þe pꝛophete sayth. ysa. 40. Every pꝛoude  
soule that ryseth in swellynge agaynst god / and  
euery body defouled in Glottony & Lechery shall  
be into swellynge & mete of the fyre that shall  
euer brenne him with most greuous payne.

þis synne ther be agaynst the holy goste that  
take the wretched soull in to this chafe / but  
for asmoche as no danger is feared but it be  
fyre known / therfore we shall name them in  
to you in this lytle treatise for the lernynge of  
the small vnderstanders.

The fyre is pꝛesumpcion / þis is the bolnyng  
or swellynge of a pꝛoude spizite without drede  
of godes ryghtwysnes / and of this synne all  
maner of malice and wretchednes taketh rote  
that reygneþ in mankynde amonge lered and  
leude / for the wyseman sayth / that he that  
dredeth not can not be iustified or made ryght-  
wyse. For sothe I saye in whome this synne of  
pꝛesumption hath no lordeship in hym the de-  
uyl is ouercome for he that dredeth the lord  
shall do good thynges and agayne but yf thou  
holde thy selfe continually in the drede of god  
thy house shall be sone touned vpsydwane / that  
is thy body and soull shall be touned from god  
into the deuilles seruyce.

The seconde syn is Desperacyon or wanhope /  
that is ouer lytle trust of godes mercy. Serpnt  
Austyne sayth that the drede of godes ryght-  
wysnes / and hope of his mercy bene. ij. partes  
of lyfe / for by them we entren here into grace  
and



# of lyght.

To. v.

and after into blysse / as the pꝛophete saythe.  
 Our Lorde is wel pleased apou them that dꝛede  
 hym / & that trust in his mercy / and again warde  
 pꝛesumpcion & disperacion bene. iij. pates of deth  
 by the which mē entren into sinne & incōbrance /  
 & after into payne of hel. Seyncte Iohan geueth J. Johis. 2.  
 vs loze agayst this syn & sayth. My litte sones /  
 these thynges I wyte to you / that ye synne  
 not in the synne of dyspayre / but yf it so be  
 that any of you haue synned we haue an aduo-  
 cate agaynste the father Jesu Chꝛyste our iust  
 Lorde / and he is the purchaser of mercy for our  
 synnes / not only for ours / but for the synnes  
 of all the worlde. Jesu / is for to say a sauyour  
 for he hath plenty of medecyne to saue al man-  
 kynde / yf they wyl take this medecyne and  
 besause. For seyncte Gregoꝝy saythe he sle-  
 yth him selfe that wyl not kepe the byddynge  
 of his leche.

Gregoꝝius

The thyꝛde syn is Obstynacy oꝝ hardnes of hert  
 that wyl not be contrite for cōpunction / noꝝ  
 softe with pꝛyte / noꝝ moued with pꝛayer / noꝝ  
 feared & thꝛetteniges / it settith not by betinges  
 but ynkynde agaynste all the woꝝkes of God /  
 Unfaythefull in counsell / ferse and woode in  
 Jugement / Uncharitable in synne / hardy in per-  
 yll a coward in manhode / folehardy agaynste  
 god / forgetfull of tyme paste neccogente in  
 tyme pꝛesente and inpyouyde for the tyme  
 to come and woꝝtely to saue / this is the synne  
 that neyther dꝛedyth god / ne harmeth man /  
 for this synne oure Lynconſſ teacheth a mede-  
 cyne

Bernardus  
 5. de. 9.

Lincoln dꝛ  
 190.

## The Lanterne

cyne sayenge / that an harde hert wolde be bryd-  
 ed in a moztel of ston with an heuy pestle / thys  
 moztel is the bodye of Chyste penetrate /  
 and wounded in hys passyon / the pestle is the  
 dzedde of dampnacyn / that foloweth after the  
 synne . D thou harde harted wretche / nyght  
 the to the bodye of Chyste / and for dzedde of  
 dampnacyn confyrm the to hys passyon . cc.

The . iiii . synne is synall Impenitence / that  
 is he that wyll neuer be penitent oz sozowfull  
 for hys synne / but continually leadeth hys lyfe  
 after the lustes of hys fleshe / overcommen  
 with the deuell / the worlde and the fleshe / for  
 no man dothe very penaunce to god / but he that  
 fully leueth that syn / for the whiche he suffreth  
 penaunce / thus sayth Sayncte Austyn / but for  
 they holden moche wo:th to blase they: name  
 in erth they maken a fayned Bapste to a pypste  
 & taken parte of sacramentes they buylde chur-  
 ches with other oznamentes / and synde pypstes  
 to rede and syng / they releuen the pooze ne-  
 dy / and amenden places that be peryllous / but  
 ever moze they be harde longeled as froste /  
 in olde custome and synne . To these Intrepentat  
 oz impenitent persones speketh Grego: / most  
 sharply in hys Pastozalles vpon Mathewe /  
 whether is not the rose moze then mete / and  
 the body moze than cloth / here thys doctour  
 sayth . He y geueth mete oz cloth to the pooze  
 neddy and is polluted oz defouled in wyckednes  
 of bodye and soule / the thyng that is moste  
 he geueth to synne / and the thyng that is leste

be

Math . 6.  
 None alia  
 plus est q  
 sca & cozp  
 olus q  
 Bestimen-  
 tum .



## of lpght. Fo. viii.

He geneth to ryghtwysnes / hys goodes he ge-  
 neth to god / but hym selfe to the deuyl / for he  
 setteth moze pryce by worldly rychesse then he  
 dothe by bodye and soull / and loueth mooste that  
 god loueth leste / wherfore he is touned to hate:  
 god hathe giuen vnto man .v. petyous gyftes /  
 the leste of them is worldly goodes / better then  
 these is mannes bodye that god hathe endowed  
 with kyndely strenght and graunted hym rea-  
 son to vse / thys worlde hym selfe to chastyce  
 slothe or fede / aboue these twayne is mannes  
 soull that bezythe godes image and hys lyke-  
 nes . Lozde what pzoofft were it to wyne thys  
 worlde / and bynyge thy soull vnto dampna-  
 cyon / and the body is a lothesume careyn when  
 the soule is departed therfrom. But godes grace  
 passeth these .iii. for where hys grace fayleth /  
 no wysdome auayleth. Loke well that these  
 thynges be not myspente / neyther worke thou  
 any of them besydes theyr ozdre / but that the  
 streynghth all to one ende to wyne vnto the pzo-  
 myse and gyfte of god that is the blesse perdu- Romano. 1.  
 rable. But howe thou tourneest thys ozdre by- An diuitia  
 sydowne. Seynte Doule asketh a questyon of bonitatis.  
 the . whether dyspysest thou the ryches of the cc.  
 goodnes of god and patience / and longe aby-  
 dyng of thy god. Knowest thou nat that the good-  
 nes of god ledyth the or dzyuith the to penaunce  
 truly after thyne hardnes and thyne vnrep-  
 taunt herte / thou treasurest to the wrath in  
 the daye of wrath / and reuelacyon of the ryght  
 wyse iugement of god / that shall yelde to eche  
 man



# The Lanterne

man after hys woꝝkes.

The .S. sonne is Enuy agaynste the brotters  
grace as when the neyghbour is wyse well go-  
uerued / praysed oꝛ bozne by / ryche woltby  
stronge / saye oꝛ vertuous in great abundaunce  
of grace / then this enuyous man sklaundret /  
spredeth / repeneeth / dyspseth / hateth / hin-  
dret / scoznet / & pursueth / to defoule his bro-  
thers grace / as moche as he may / as the wysme  
sayth. A man walkynge in the hygh waye and  
dredynge the Lorde / is dyspyed of hym that  
walketh in the wonge way / when Jesu Christ  
had cast out a deuyl from a man that was dymbe  
as it is wyrtten in the gospelles of . Math. xij.  
Mar. iij. Luce. xi. Anone this man began to  
speke to purpysse this myracle amonge the  
people. Than the Scribes and Pharysees en-  
uyous sectes / that were a falsse religion sclan-  
dred Christe saynge that he dyd this myracle  
in Belzebus pꝛynce of deuylles. Belzebus is to  
say a god of flyes / oꝛ elles a god that maketh  
dyscoꝛde. Lorde sythen they durst saue this of  
Christe / hed of al mannes soull / howe moche  
warre (yf warre may be) shall they auenture to  
saue of hys poore seruauntes prechers the truth  
of hys lawe / But Prelates and fyers in these  
dayes ben accompyed with this sonne agaynste  
the holy goste / and shamefully sclandzen / her  
symple bꝛether / & tranaylen thꝛough Christes  
holy lawe to cast vnel maners from their soules  
prechyng the gospel to Christes intente / to  
foune the people to virtuous lyuynge / they say

This

Proverbio-  
rum. 14.

Math. 12.

Marci. 3.

Luce. 11.

# of lyght.

To. vii.

Thys man hathe eaten a styte / that geueth hym  
 foze of godes lawe / thys is moze foly to eate  
 a styte then be a god and chase these stytes / thus  
 haue they bzought theyr malice aboute / to slaue  
 der for heretyckes that speke of god & so dzyue  
 they the people from y fapth that they dare not  
 wyrtche ne speke for sclaunder. But truly they  
 be not wozyde. Chyfte that feare barkynge  
 of these houndes for none is worthy to be with  
 his Lozde / that hameth his seruyce in well or  
 in woo / and suche men shewe them selves tray-  
 toura to god / that with theyr deuetysh lagage  
 defamen theyr bzethern / and sayenge / that the  
 fende may and wyll make wyse hys members  
 that serue hym in synne but so wyll not Chyft  
 hys beloued seruauntes that lyuen in clenness  
 to serue hym in vertue. O I praye the who  
 harde euer a fouler blasphem / certaynly thys  
 dyspyte stretched into the godhede / to be po-  
 nysshed in the dawe of iugemente / for godes  
 lawe teacheth / forbede hym not that can doo  
 well / but yf thou mayst doo well / doo it. The  
 pzeffe shulde not be letted to pzeache the trutth /  
 neyther the people to speke of theyr belene as it  
 is taught in the booke of Numeri. vi. where it is  
 wyrtten that Beldad and Medad prophecyed /  
 al be it that they were not spcenced by Moys-  
 ses. Josue the Duke and minister of Moyses /  
 grutcheth agaynst these men / and complayned  
 on them to Moyses. And Moyses sayde to Jo-  
 sue. why arte thou so enuyous towarde me /  
 who may lette or withdrame that all the people  
 prophecy

Numer. xi.



## The Lanterne

prophecie / if god gyue them hys sprytle. This  
maner of doyng is also confyrmid in the gos-  
pel of our lord. Jesu Chryste. Seynte John  
the Euangelyste complayned / to Chryste say-  
enge. After we haue seen a man / castynge out  
denelles in thy name that foloweth not vs / and  
we haue forbydden hym. Alas se then howe  
dare our bysshopes for same offende agaynst  
these both godes lawes / and doke theyr prestes  
on euery syde / geuynge them charge on payne  
to do pryncipally the theyr offyce / & they preach not  
the trowth. But after the bely passyon. And  
Seynte Jerom comendyth in prestehode pre-  
chyng the gospel & blessing the people befoze  
the sayeng of masse. And Seynt Paul sayth /  
that Chryst sent hym to preche & not to baptise.  
So by this it apereth that prechyng the gospel  
is the hyghest seruyce that may be done to god.  
But here the enemyes of trowth obiecten and  
reuen / for the this text of Seynt Paul. How  
shall they preche / but yf they bene sente with  
this tepte they blynden moche people cuttynge  
the sentens frome the wordes. For Doull mea-  
nethe that prestes shulde preache. For they be  
sente bothe of god and of the bysshopes for to  
do that offyce / as the Master of the sentence  
sayth in hys. iij. boke / and the . iij. and . v.  
Distinctyon. It is the offyce of a deken to preche  
the gospel / then by the moze stronger reason  
it apperteineth to a preste. For Seynte Jerom  
and Seynte Bede accorden together sayenge.  
ygge as thapostles is the forme of bysshops /

Dist. 56.

I. Corin. I.

Non me mi

sit christus

baptizare

sed euange-

lizare.

Re. 10.

Quomodo

predicabit

nisi mittan-

tur.



## of lyght. To. viii.

so in. lxxij. discyples is the fountne of p[re]stes.  
 But Ch[ri]ste gaue charge / bothe to these / b[is]h-  
 opes / and also to these p[re]stes sayenge. Lo I Mat[th]. 10.  
 sende you as shepe amonge wolues. And Ch[ri]ste Ecce ego  
 Gesu assygnyng. lxxij. discyples / sent Iam to mitte you.  
 p[re]che. Howe shall these b[is]shopes mainteyne  
 these constitucyons agaynst god and holy sayn-  
 tes. It shalbe moze sufferable to Sodom and  
 Gomer / than to this people that thus dysco-  
 den godes ordinaunces.

Luce. 10.  
 Designauit  
 72. et mi-  
 sit. &c.

The sytt sp[ir]it / is sp[ir]ityng agaynst treuthe  
 that man knowith that is as when trouth is  
 tolde to the gylltye / that is not dysposed to be  
 amended / then he maketh blynde and vngroun-  
 ded reasons with sutle sophisticall dampnyng /  
 the trouth agaynst hys owne conscyens / with a  
 bolde face haunng no shame / as the p[ro]phete  
 Jeremie sayth. The face of an harlot is made  
 vnto the / and thou woldest not be ashamed.  
 But as Paule sayth R[om]. 1. as Iambres & Ma-  
 gics agaynst standen Moses in the sp[ir]it of  
 Pharao so these agayne standen treuthe as men  
 corrupte in theyr owne concyens. And yf thou  
 wylt knowe what these me[n] be / aske of. Seynct  
 Peter and he wylt tell the / for he clepethe  
 them by theyr names / in hys epystle where he  
 sayeth / that they bene mayster lyers that shall  
 byp[er]ge in amonge the people sectes of perdy-  
 on / that is of losse and dethe / though ye ryse  
 with Lucifer / and maken your nestes amonge  
 the sterres. Then se ye shall / fall and dysp[er]-  
 dyth

Jeremie. 2.  
 Fronis mu-  
 lieris mere-  
 triciis facta  
 est tibi & no  
 luisti erubes-  
 cere. &c.

# The Lanterne

saith the same Lucifer into hell there to be eternally tormented in payne that shall

laste / and endure for

euermore

**Zacharie. II.**

Sume tibi  
Basa pasto-  
ris stulti. &c

**Roma-  
nos. 3.**

Qui nō ge-  
bet spiritū  
christi / nec  
est cuins.

**Apo. 16.**

Quintus an-  
gelus effu-  
dit.

The Lord sayeth by the prophete zacharie.

Take to the the vesselles of a folyshe sheperde  
for so I shall suffre Antechriste to be reysed by  
in erthe / the whiche shall not visite them that  
be forsaken / nor seke them that be scatered nor

hele them that be seke. O thou folyshe pastor

Antechriste Antechriste god saythe thou arte

an ydell haupnge a bysshopps habyte. But ney-

ther vertue / spirite / lyfe ne dede that longyth

to a bysshop. For Paule sayth / that he whiche

hathe not the spirite of Christe he is not his ser-

uaunte / al be it that he haue y outwarde tokens

And therfore sayth seynt Iohn the .v. angell

powred his crosse upon the sete of the beste /

and his realme is made darke / and they byten

theyr tonges to gether for sorowe / and they

blasphemyd god of heuen / for ther sorowes and

theyr woundes / and they dyd no penance for

theyr dedes / that is to meane Archebysshopes

and Bysshopes bene the sete of the beste Ante-

christ for in them he setteth & regneth ouer o-

ther people in the darkenes of his heresye / and

in this they depyten them magnifyenge with

theyr tonges ther false ordinaunces the whiche is

sorowe to them that bene of true vnderstanding

and thus they put abake godes lawe / for pre-

ching of Christes gospell y whiche bene sorowes

to them gendyrnge synnes in theyr soules / that

wounden



of lyght: Jo. ix.

wounded him to þe deeth. And being thus wounded  
 he shall neuer do medefull penance of dedes  
 for the which he shalbe dampned. Lyncoln  
 sayth. I dzed. I quake & hugely I am aferde: but  
 I dare not be styl / lest peradventure the sentens  
 fall on me that the pphete sayeth. wo to me: that  
 I haue bene styl. The well / the begynnyng /  
 and the cause of all ruine and myschpyse is the  
 courte of Rome. Nowe by thauctoꝝpte of god /  
 & one accorde of holy sayntes shewyth an open  
 conclusion sadly grouded in true beleue / that in  
 the courte of Rome / is the heed of Antechryst /  
 and in archbysshopes and byssholes / is the bo  
 dy of Antechrist / but in these patched / and clon  
 ted sectes as Monkes Chanons and freers / is  
 the venemous taple of Antechriste / these .iiij.  
 parties be berefved of thapostle Jude sayng. wo  
 to he that walketh in the way of Cayne (these  
 bene false possessioners) And wo to them that  
 bene made out for mede in the errour of Balam:  
 these bene myghty nedlesse beggers / and wo to  
 them that haue perpyshed in the contradiccion  
 of Ehoze. These ben proude and stourdy mayn  
 teners. Nowe this Antechrist shalbe dystroyed  
 god hym self teacheth by the pꝛophete Danpel:  
 sayenge that thys Antechrist shalbe dystroyed  
 without hande / that is without the power of  
 man. For Danse sayeth. Christ shal sle Ante  
 chryst with the spizpte of hys mouth (that is  
 with the holy worde of his lawe) and the lord  
 shal dystroye hym with the synnyng of his co  
 myng / that is with tournyng of mennes hertes

ysaie. 6.  
 De in quia  
 tami.

Rome.

Danpel. 8.  
 Sine manu  
 conteretur.

## The Lanterne

By grace to his soule a litle before his dante. But  
god taught more playnly this lord to Job. 40.  
Lo (sayeth god) the hope that Antechrist hath  
in riches / and in worldly fauour / Shall bring  
him to nought / and all men saynge he shall be  
throwen downe hedlong. So that all the people  
shall make wayfinges vpon him with  
greate lamentacion / cursynge  
warpenge & dampnyng  
him with all his  
false orde-  
nances

**What is Antechrist in specyall  
with .v. condicions.**

Cap. v.



At nowe at the laste /  
we shall bringe to mynde how  
Dauid the kynge that had geue  
to him the full spirit of prophe-  
cie / and he seynge the comynge  
of Antechrist / his synunge and  
his fall / maketh .v. hydeous assaults that he  
shall haunte agaynst the seruantes of god Psal.  
9. The first assaulte of Antechrist / is his consti-  
tutions / as the propheete sayth. Lord suffre thou  
to ordeyne a law maker vpon y people in payne  
of theyr synnes for that they consent not to the  
trougt / that is thus to meane / Antechriste  
with false luraunce or wynnynge lawes / as ben  
absolucions / indulgenses / pardones / priuileges  
all

Constitue  
dne leges.  
Latozem su-  
per eos.



all other heuenly treasure that is brought into  
sale / to spoyle / y people of their worldly goodes  
and pꝛincipally these newe constitucions / by  
whose auctoꝛitie Antechꝛyste interdicteth chur-  
ches / someneth pꝛechers / suspendith receyvers  
& pꝛiueth them theyꝝ benefice / cursyth heres /  
and taketh away the goodes of them / that fur-  
theren the pꝛechnge of the trougt ye thowghe  
it were an angell of heuen. But yf the pꝛest be  
the marke of the beste / that they haue pꝛoperly  
toured into a newe name callynge hit a speciall  
lettre of lycence / for the moze blyndynge of the  
people. The seconde Assaulte of Antechꝛyste / is  
tribulacion / as the pꝛophete sayth. Antechꝛyste  
heweth the people ouermyghtely / in huntynge  
the people on maxmetry / and doyng of Ido-  
latry / but euer Antechꝛyste maketh the to wene  
that they gone on pylgremage . And therfoze  
he is warned of god by the pꝛophete sayenge.  
wo to you that sayen / good is yll / and yll is  
good puttynge lyght into darkenesse and darke-  
nesse into lyght . Tozynyng swete into bytter-  
nes / and bytter into swetnesse. And thus dothe  
Antechꝛyste when he translateth vertues into  
vices / and vices into vertues / as pylgremage in-  
to outrage / and outrage into pylgremage / and  
foz this waywarde intent god despyseth Ante-  
chꝛist with all blyndefelde people / and lateth al  
theyꝝ mysperded goodes in theyꝝ most tribula-  
cion. The .iiij. assaulte of Antechꝛist is inquisicio  
as y pꝛophete sayth / that Antechꝛist enqyureth  
secreth and harkeneth / where he maye fynde

Despicis  
oportunita-  
tis tribu-  
lacione . gr.

Psalm. 5.

## The Lanterne

any man or woman that wyrteth setneth redith  
or studyeth goddes lawe in theyr mother tonge  
to leade theyr lyues after the pleasynge wyll  
of god. Anon he catcheth them in hys sensures  
and after smyteth as he may moste hurte them  
but he shall not make thys inquisicion after the  
multitude or greatnesse of hys wrathe. For god  
shall refrayne or abydge the power of his ma-  
lice / so that he shall nomore do than god wyll  
suffre him & knoweth the mesour of his dedes to  
proue his seruauntes by the forneys of penaunce  
acceptable. And Antechryst with these me thus  
berked in malice inexcusable.

*Insidiatur  
Et capiat  
pauperem.*

*Job. 40.*

*\* Eze. 20.*

The. iiii. assaulte of Antechrist is persecucion  
as the prophete sayeth. That Antechrist sitteth  
in the ease of thys worlde with ryche men in  
theyr denes. But the poore make symple and  
lowly / them he espyeth and pursueth / he over-  
lepeth and ouerthroweth rauesynge them bothe  
bodely and gostely. For god sayth vnto Job  
that hath a truste and a trowynge that Jordan  
may flowe into his mouth. And therfore he ma-  
keth hys dwellynge place in the herte of the see  
as our Lozde sayeth by hys prophete / that An-  
techryste maketh hys boste and sayeth by hys  
prophete. I haue sytten in the chayre of god in  
the hert of the see / whan thou arte but man & no  
god. But euer in fatte countres walowynge & ha-  
bundynge of worldly goodes there is Antechrist  
with his clerkes buyldynge theyr nestes. And yf  
thou loke witterly aboute / thou shalt fynde the  
amonge woodes and waters / as seyncte Johan  
sayth



sayth / þe sawe out of the mouth of the dra-  
gon that is the heed of Antechryst / & out of the  
mouth of the beste that is the body of Antechrist  
and out of the mouth of the false pꝛophete / that  
is þe taylor of Antechryst. These vnclene spirytes  
to haue passed out in the maner of frogges / spry-  
ng in holes by the water bynke / purchasen  
of the grounde aboue & on the erthe besyde them  
but that that is vnderneath them they woll not  
ber thankes neyther lose ne lese it. So these.  
iiij. vnclene spirites crouching in Louetose / Blo-  
tony / and Lecherie / betoken Antechryste with  
hys. iiij. partes for they purchasen of lordes that  
bene aboue them moche parte of theyꝝ good with  
the tonge of flattery and fawned Apocresy / and  
of the commoners aboute them / they wylen in  
theyꝝ handes moche parte of theyꝝ catayle / but  
that they haue wonne they holden faste agayne  
thauentoꝛte of goddes lawes. And with these  
tycheses they noꝛyben wyldes flourdy / & law-  
les men / that pursuen them that woll ought say  
agaynste this cursyd synne. But in this persecu-  
tyon / the pꝛophete comforteth the seruauntes  
of god sayenge. God is our refuge and our ver-  
tue / god is our helpe in tribulacions the whiche  
haue ouer moche / oꝛ passynghy founden vs /  
wherfoze we shall not drede whylles that men  
crounche after this woꝛlde bene troubled / and  
whyllles shullen be bozne ouer into the herte of the  
see þe is to say. True men shall not be abasshed  
thoughe pꝛoude fleschly men be comforted to An-  
techryste and helpen him in hys persecutyon.

W. iii.

The

Apoc-  
ripsis. 16.  
Vidi de oꝛa  
draconis et  
de oꝛa bestie  
et de oꝛa  
pseudo pꝛo-  
phete tres  
spiritus in-  
mundos ex-  
isse in modu  
ranarum.

## The Lanterne

**Capere pau-**  
**perem dñm**  
**atfragit eñ.**

The. 3. assaulte of Antechrist is execution / as  
the prophete sayth. whan Antechrist sayth that  
he awayteth not in these fozsayde tourmentes /  
than he executeth hy a malice agaynste Christes  
chosen / as saynt Iohn sayth. That the beste of  
the erthe shall geue power to the beste of the  
see / for in this tyme of execution. The Vici-  
ous parte of the lap / se from the highest degree  
to the lowest / shall consent to execute the wy-  
kednes of the Victious parte of the clerge. Than  
shall this prophesye be fulfilled psal. 78. They  
shall shedde out innocent bloude / and no man shall  
dare bury theyr bones / for they shall caste theyr  
fleshe to fowles of the ayer / and theyr careyns  
to bestes of the erthe. Than sayth the prophete  
that whan Antechriste weneth he hath lord-  
shipp ouer al the seruautes of god respyng upon  
them giues of diuerse tozmetre then shall he fal  
to open repene for euer moze The full tyme of  
Antechriste dureth. iiii. peres and an halfe / but  
that the gospel doth remytte / and elles shoulde  
nat all fleshe be made saue / this tyme was fy-  
gured vnder Ely the prophete. And kynge A-  
chab that wycked man / there be wyth the sto-  
ry that the raine was stopped. iij. peres / and. 81.  
monethes / seynt James bereth wytnes of this  
thinge in his canon epyssle. The svenge of Da-  
uid from kynge Saule marketh this tyme as ho  
so taketh hede and rede that boke to y last ende.  
Also the respyng of Hierusalem dyscloseth this  
tyme as Iosephus telleth. Danyel taught this  
nobre

**Regum. 3.**  
**cap. 17.**  
**Jacobi. 5.**  
**Regum. 28.**  
**Danyel. 7.**



# of lyght. Fo. xii.

nombre also i time and tymes and halfe a time  
 and this is. iij. yeres and demy / as saynt Hiero-  
 rom declareth in his booke & seyntes of the mygh-  
 tye Macabeus. Under thys tyme made cleane  
 theyr Temple / wherfoze saynte Johan in his  
 Apocalipse / often times reherseth thys nombre  
 whan he speketh of Antechryste. And Chryste  
 kepeth thys nombre for the tyme of his pre-  
 chynge out take that lesse by vertue of his  
 passyon saynte Iohn Crisostom / vpon Ma-  
 thewe ca. 57. saythe / by thys yeres and. 34.  
 monethes / the sacryfyce of goddes pray-  
 syng that shulde be in mannes mouth / the  
 sacryfyce of ryghtwysnesse that shulde be in  
 mannes woordes / and the sacrafyce of peace  
 that shulde be in trectynge of Chrystes body /  
 shalbe taken awaye from all faythfull throughe  
 stronge woodnesse of Antechryste / then shal  
 all true chrystiane fle the face of Antechryste /  
 so that none shal nowe entre into the churche  
 to doo due seruyce to theyr god / after thys  
 the people shal tourne with all theyr myght  
 bothe chrystiane and Jewes / to the keepynge  
 of goddes lawe and doyng of vertuous pe-  
 naunce as Paule wytnessynge sayth. Wylndnes  
 fell by parte in Israell vnto the tyme that plen-  
 ty of hethen gentles shulde entre into chrysten-  
 dom. And then in the ende of the worlde that is  
 after the destruccyon of Antechryste at Israell  
 shalbe made saue. No man loke after Enoche  
 and Ely in persone for than they maye lyghte-

B. iij.

¶ Ro. ii.

Enoche and  
Ely become

## The Lanterne

Rightly be begyled / But in sppeite and in vertue  
nowe they be come: to make mennes hertes redy  
afore chrystes dome / to whome be  
glopy nowe and ever Amen.

**What is the churche only appo-  
pyed to god with theyr na-  
mes / lykenesis and  
conditions.**

Ca. vi.



**Of spek of holy church**

First we take grounde of the  
gospel where Chyppre sayeth.  
That y gattes of hel hal not  
pzeuayle noz haue myght / a-  
gaynst holy church / Upon this  
tepte Lyze sayeth. That the church is not in me  
by way of power oz dignite spirituall oz tempo-  
rall for many Princes / and high Bysshopes  
other of lower degree: state and dignite are foun-  
den to be apostates oz haue gone backe from the  
fayth / wherfore the church standeth in those  
persons in whome is knowynge and very con-  
fession of fayth and trouth. But for the moze  
clere declarynge of this matter / and auoydynge  
of obiections that may be put forth we shall vn-  
derstande / yther bene. iii. churchis of the which  
goddes lawe ofte maketh mentyon: and mothe  
they dyuersen eche from other / to them that ta-  
ken good hede: but here wpyles folow bene accom-  
bzed

Math. 19.  
Dozte infe-  
si non pze-  
ualebit ad-  
uersus eam  
Nicholaus  
de Lira.

Tres Ec-  
clesie.



Byed that labour not to lerne to knowe theyr dy-  
uersities. The fyrst church is called a lttle  
stocke as Chyfte sayeth. Dede ye not my lttle  
stocke / hit pleaseth your father to gyue you a  
kyngdome / and thys church is cleped the cho-  
sen nombre of them : that shal be saued as it is  
wrytten / that the sonnes of wyrdome bene the  
church of ryghtwysemen / and the nation of  
them is bounde to god and lounge to hys euen  
christen. This church is called a clene mayden  
as Paule sayth. Chyfte hath chosen hym a glo-  
rious church haunge neyther spot nor wemme  
or any suche other / but that thys church may  
be holy and vndefouled to thys accordeth Lyn-  
coln sayenge that holy church of god is a chaste  
virgin chystes glorious spouse without spot or  
blypne. The .iiii. tyme thys church is called  
chystes spouse of thys mariage Paule bereth  
wytnes saynge. I haue maryed you to one man :  
that is not to an another / but to a lausfull man  
Christ Jesu / that I may present you to god /  
a clene chaste mayde at the day of dome / and  
thus we say in the dedycacyn of the materi-  
all church. Thys day holy church a glorious  
spouse is maryed to Chyft her souerayne. This  
church is likened to a woman with chyld as  
Chyfte sayeth. A woman when she trauallyeth  
she hath paynes. Thys church is likened to a  
woman clade in the sonne / as saynte Iohn in  
Apocalips sayeth / I sawe a wondrousfull  
syght and that was a woman clade in the sonne  
Thys church is also likened to Peters lttle

Prima  
ecclesie.

Luce. 12.

Ecclesia. 3.

Ephe. 5.

Distinc. 13.

Colin. 10.

Iohanes. 5.

Apo. 12.

# The Lanterne

Matth. 14.

Mar. 6.

Luce. 8.

Eze. 30.

Stoꝝp.

Allegoꝝp.

Mozall.

Anagogical

Boke beynge in the myddes of the see / this boke  
 both sanke and swame. But howe myght hit  
 neuer / so holy church suffereth many perelles  
 and some tyme bodely dethe by pursute of ene-  
 myes / But it shal neuer be dāned. This church  
 is spoken to Paradyce / thus sayth the pro-  
 phete. Cedre trees were not hygher then he in  
 paradyse of god. wher byd saynt Austen sayth.  
 Paradyce is holy church the.iiij. flodes ben the  
 iiij. gosselles wyrtten of Mathewe / Marke /  
 Luke / and Johan / that were figured in sphe-  
 nes of.iiij. bestes / that is am / a Lyon / a Lasse  
 an Eagle / for these pꝛecheben Christ the whiche  
 is to gether / man / knyght / pꝛeste / and god /  
 and by these. iiij. we ben taught in stoꝝp what  
 is done / in allegoꝝp what we shulde beleue /  
 in mozall what we shal do / and in Anagogye  
 what we shal hope. The trees that beren  
 fruyte / bene good lꝛuers here in erthe. The  
 fruytes of these trees / bene good woꝝkes of  
 sayntes the tree of lyfe is the saynte pas-  
 sionge all sayntes our lord Jesu Christ.  
 The tree of knowynge good and euell / is the  
 free choyse of mannes wyll. This is holpe  
 church onely pꝛopꝛed to god that serueth hym  
 in vertue nyght and daye / But howe euer we  
 speken in byuers maners of sphekenesse of this  
 holpe church / they teachen not elles / But this  
 one name that is to save the congregacion of  
 gadꝝynge to gether of sayntesfull soules / that  
 euer more kepen faste / and tꝛought in woꝝde  
 and dede to god and man and reysen theyr lyfe



## of lycht. Jo. xliii.

in soker hope of mercy and grace and blyssse /  
 at theyr ende and helen thys buyldynge in per-  
 fyte charyte / that shall not fayle in wele ne  
 wo / of thys spake sayncte Paule / to the Co-  
 rinthians and in them to all other sayenge The  
 temple of god is holy and that be ye so than  
 by thys hit apperethe that the soull of euery  
 fapthefull of euery cristen man / is the Iete and  
 very temple of god / wele oughte than euery  
 man to be ware and wyse that hathe the greate  
 god lord of Israell dwellynge in hys soull.  
 And so sayth sayncte Austen. O thou cristen  
 soull a wake / and yf there by any vertue of  
 charyte in the that susteyneth all thynges /  
 folowe thou the steppes of thy lord / take hede  
 howe many thousande marters haue made as-  
 moche playne waye to the / there haue passed  
 befoze the Birgynes / chylde / ponge damme-  
 selles and maydens / and yf thou dzedyste /  
 aryse thou soule for he shall leade the / that  
 is the waye / the trougth and the lyse / the  
 waye that errethe not / the trougth that neuer  
 begyled / and the lyse neuer faylunge / waye  
 in example / trougth in promysse / lyse in  
 mede. And to thys entente / Cryste redened  
 mannes soule to a woman with chylde / for  
 in her trauayle she hathe stronge paynes / but  
 whan she hathe bozne the chylde into thys  
 worlde / she hathe no mynde of her payne /  
 for Ioye of the chylde. Thus wanderythe ho-  
 ly church / in erthe in prayers / fastynges /

Corinth. 3.  
 Templum  
 enim dei  
 sanctum  
 est / quod  
 estis vos.

## The Lanterne

and in wayfynge / in abstinens / in tribulaciō  
and in angurſhe / in perſecucion / in nede: and in  
payſon / in colde / in hungre / and in heynnes / in  
bondes / in fetters / & great dyſtreſſes / in tſpꝛyft in  
payne / & in blame / in reproche / in ſclaunder /  
and in ſhame / in payens / pꝛyde / and long aby-  
dꝛyng / in ſumplenes / ſpꝛykenes / & ſygheſ / in we-  
ppꝛyng / wayfynge / & in wo / in fortune / in ſo-  
brenes and in chaſtite / in ſpedꝛyng / in largenes /  
and in charite. Theſe be þe gꝛonꝛynges of mannes  
ſoull / that longeth in harte after Chꝛyſte her  
ſpouſe / tꝛyll ſhe hane bzought forth her ſelfe  
a chꝛyld of god into blyſſe perdurable / & than for  
þe greatnes of godes rewarde / þe moze ſhe ſuffred  
þe moze is her hope / for ſo ſayth ſeynct Paul þe  
paſſions of this time bene as no payne & in re-  
garde to þe gloꝛy þe is to come / þe ſhalbe rewarded  
in þis for thā we ſhalbe endowed with. iiii. dow-  
ryes in our bodyes. Of the whiche ſeynct Paul  
ſpekyth / ſayenge that the body that is ſowen  
in corrupcion / ſhall ryſe without corrupcion /  
in this church of god at þe day of dome. And this  
dowre is cleped immortallite or vnderdꝛynges / þe  
body that is ſowen vnderdꝛyng / ſhall ryſe in glo-  
ry: and this dowry is called clerenes / that body  
that is ſowen in inſpꝛyde or inſtablenes / ſhall  
ryſe in vertue / & thꝛyſe dowry is called Agilitie  
or ſwiftenes. That body that is ſowen beſtiall  
ſhall ryſe ſpiritual / and this dowry is called  
ſubtylite. But there bene other foure dowryes  
of ſubſtanciall medes / with the whiche we ſhalbe  
dowryed

1. Cor. 15.



# of lyght.

To. xv.

doored in our soul. The first doore is called impossible / the seconde is tuicion / the. iij. perpetual charyte / the. iiij. is fruytion. And after this maner to speke moze playnly: the first is knowledge without errour / the seconde is mynde without forgettynge / the thyrde is wel without contradiction: and the. iiij. is thus of the godhede and loue of god everlastynge. O what a wondrous ioye is this / where the soul shalbe fedde w<sup>th</sup> the spg<sup>ht</sup> of the godhed: & certes / this is ioye without wreckynnes / rest without busynes / mirth without heynnes / surety endeles / of all disorde forheles. This is cōforte in al gladnes: of purueyans / careles. This wytnessith the prophet ysaye & sepnt Paule in his epistle sayth & godes pie hath not sene / ne care hath herde / ne hert of man thought: what thynges they be that god hath ordeyned or prepared to them & loue him. Lorde who shal not auance his feble wytes to thynke on that lonly cōpany that prayseth in heuen the goodnes of this inscrutable godhede / father and sonne and holy goste. To begynne at Mary Chrystes mother / quene of heuen / lady of therthe and Impresse of hell. Nyne orders of Angelles in glorious wyse that dwellynge in theyr heuently selles / to do the pleasynge wyll of god: in heuen and in erthe / as theyr order asketh. And patriarkes our elder fathers that streytly kept the byddinges of god: there they resten of all theyr trauayle in lond of life with double mede. Ther bene prphetes that sene in spirite the mystery of Chrystes incarnation

ysaye. 64.  
Cozinth. 2.

## The Lanterne

upon they tolde the comynge of this toide in  
 hope abydyng mannes saluation. Euangelistes  
 ben there bygh in blyffe & walken with Christ  
 and wyrt his wordes. Apostelles sent into all  
 the worlde and Christes discyples to pzeche the  
 gospel turnyng Jewes & hethen me to Christes  
 lawe / there they sitten on seetes byon. xij. tro-  
 nes and shall iuge with Christ in the dome the  
 xij. tribz of Israel Math. 19. There ben mar-  
 ters that Wede there bloude & suffered paynes to  
 enlarge theyr ioye / and for they passed by spz &  
 water they haue founde refreschyng to theyr  
 soules / also ther be cofessours & opened charytes  
 lawe to thys worlde / and neyther for felony ne  
 for shame wolde neuer deny / that blissed lord  
 ther ben virgins in body and soull that kept the  
 in clennes from luste of fleshe. And to this blisse  
 be taken both leryd & lewde that done ther vt-  
 termoste wyll to kepe goddes commaundemen-  
 tes no tonge may tel the sothe as it is. But thus  
 we seien to amende our deuotion that we myght  
 haue that blyffe in mynde / & take a parte among  
 these saynctes. But saynct Johan when he was  
 ledde in spirite sawe in heuen a wonderfull  
 sight and for to chere mankynde in erthe / he  
 left it wyrtten in his boke that is to say. Sainct  
 Johan sawe a woman clade in the sonne / and  
 mone vnder her fete / and a crowne byon her hed  
 of the. xij. sterres / this woman betokenety man-  
 nes soull / as we toke wytnes of Christ befoze /  
 and certayne thys was a blyssedfull sight to  
 se the church in her weddyng clothes / the sonne  
 that

**A**poca-  
 lypsie . 13 .



# of lycht. To. xvi.

that thys church is clabbe in / is that moſte  
woꝛthyfull garnement our ſaluacyon / that  
excellent and moſte commendable ſpurer our  
redempcyon / that holy and moſte pꝛecious cloth  
our chꝛyſtendome / and our reſygion / for thys  
Chꝛyſte befoke vs when we were baptizyd as  
Paule ſayeth. All ye that be baptizyd ye be  
clade Chꝛyſte / Jeſu the ſon bereth lychtneſſe  
of our baptym for certayne pꝛopertyes that it  
hath of the ſonne / other lychtes boꝛowe there  
wynnig / bothe more & ſterres in theyꝝ due courſe  
and elles they ben ouerleade with darkenes /  
that may not comfoꝛte to nyght ne day. So all  
mannes warke in woꝛde and dede boꝛowith  
there lycht at Chꝛyſte. Jeſu for he is the ſonne  
of lychtweſneſſe as Mardoche ſayth in the  
ſcripte of god. S. that is to ſaye lycht and  
ſon is byſpꝛynge to be and meke lowly men by-  
hauſed in hys ſayntes & boke declareth what  
thys is to meane / lycht is byſpꝛongen to right-  
neſſe / that wandzen in darkeneſſe of his lyfe /  
and thys is our lord Jeſu Chꝛyſte that of  
hys owne mercy hath ſerued / the people.  
And thys we rede of true beleue in the ſtoꝝy of  
our bleſſed Lady / & is to ſay / Mary a Virgyn  
hath boꝛne the ſouerayne ſonne of rightwiſnes  
that is godder. **Seuen Chriſt Jeſu bothe**  
god & man / man doth that ſayeth  
this lycht / if I ſynndelinge be the donngi  
on of hel / and wyne hys ſonne byneth in hys  
woꝛkes he growith by hete of grace / and typeth  
in

Gal. II. 20.  
Quicquid  
baptizati  
estis chꝛiſti  
induitis.

Psal. II. 3.

Non est ali-  
qua natio-  
tam gran-  
dis que ha-  
bet deos ap-  
propinquan-  
tes sibi si-  
cut adest no-  
bis deus  
noster.

## The Lanterne

in Vertue as dathē the roze to be repp'd in hye  
tyme to goddes barne. With howe moche dili-  
gence shuld this lozd be seruyd for this lpynerie  
of thys great price. Certes Moyses sayd / that  
is to say. Ther is no nacyon vnder heuen þ hatþ  
theyr goddes nighen them as our god is to vs.  
for Chasple sayeth. Lo I am with you all the  
dayes of your lyfe into the ende of the worlde.  
The more vnder this womans fete is this worlde  
put vnder the affectiōs of soule the whiche be  
foure as seynste Austen sayth in a booke that he  
made de spū g aia. That is to say. Joy / Hope /  
dredde / and sorowe. Joy of thynges that be pre-  
sent / Hope of thynges to come / dredde of thynges  
þ be present & sorowe of thynges to come. These  
iiii. affectiōs of the soule be the begynnyng of  
all Vices & Vertues after as they be ruled by man-  
nes power to good or euill as theyr ende decla-  
reth / wherfore when loue and hate be oꝛdred  
prudently / moderately / strongly & iustly / then  
they ryse into Vertues / that is to say / in to pa-  
dence / right wysnes / temperance / and gostely  
strenght. And yf these effectuously & vertuously  
be disposed in mannes soull by the hate of the  
worlde and of him selfe / he pꝛofyteth into loue  
of god / ind of his neybour. And by the dysp-  
spage of temporall and he thynges / he  
encreaseth & growith into the of everlastyng  
and heuently thynges. The worlde is lykened to  
the mone / that is to say / hanysshing or defau-  
tyth / for in payne of Adams synnes in thys  
worlde we suffre defaute. But þ son of Christes  
gospell



# of lpght. Fo. xviit.

gospell tourneth woꝛldly goodes to our mede /  
foꝛ the wytte of Chriſt is ſo clere lpght that in  
his woꝛdes dare no man erre / he taketh the per  
ſon / of pooꝛe nedp / and ſpeaketh in pooꝛe men /  
as in hym ſelfe. Mat. 23. Come ye bleſſed of  
my father take ye / and haue ye in poſſeſſyon a  
realme made redy to you / fro the begynnynge  
of the woꝛlde. &c. Foꝛ I haue hungꝛyd / and ye  
haue geuen me meate / that is not the glotton &  
the waſter / nepther this is he that bydetþ hys  
owne goodes and greedely gadereth other mēes  
goodes / I haue thꝛyſted and ye haue geue me  
dꝛynke. Foꝛſt he ſayeth I haue to terte that the  
pooꝛe nedp ſulde ſue hym in lꝛyngge / the ſe  
conde tyme he thꝛyſtyth he ſayeth to excluder ex  
ceſſe and dronkenneſſe. I haue ben houſeles and  
ye haue herbowred me / theſe ben not they that  
haue great hoꝛſpynge of theyꝝ owne with moch  
waſte and coſtley buyldynge. I haue ben naked  
and ye haue clad me / this is not they that haue  
wyde & ſyde clothes / and ſwymmyn in clothes  
of great price / I was ſpyke and ye byſpyted me /  
this is not he that hath no nede to thy viſitacion  
I was in pꝛyſon and ye came to me to terte the  
that the vngyltpe man ſulde be holpen out of  
pꝛyſon / and to ſuffre the gyltpe man well to be  
ponyſſhed in amendynge of hys trespas. Thus  
is the womā truly taught by y lpght of Chriſtes  
gospell / to wꝛyn her mede in thys woꝛlde /  
that is put vnder theyꝝ fete. The crowne vpon  
thys womans heed is ſtedfaſt fayth / vpon the  
principal vertue of mānes ſoul. The. vii. ſterres

Denise be  
nēdicti pa  
tris mei. &c

L.ii. that

## The Lanterne.

that shyn in the crowne ben the. xij. articles  
of the comon crede / that is to say. Credo in de-  
um. &c. Thus shulde that soull be arrayed that is  
chosen to be Charytes spouse / and woorthylly is  
holy church likened to a woman / for a woman  
bryngeth forth bothe sonnes and daughters of  
her wombe / but not without helpe and the wo-  
rshyppe of mannes seide. So our mother holy  
churche bereth in her bely soules to be bozne to  
the blessed of heven / but neuer without þ helpe  
and woorthynge of the grace of our lord Jesu

**Joba. 16.**

Sine me  
nō potestis  
facere.

Charyte / as the gospel wytnes wyth / sayenge.  
without me ye may do nothyng / that is to say  
medefully oʒ thankwoorth. Here some men ob-  
iecten and sayen / that the gospel is not of auc-  
toritie / but inasmoche as the church hath auc-  
torised & canonised it for they sayen. No man  
knowith such woordes to be gospel / but as the  
church hath determyned in her determinacyon /

**Gene. 2.**

this conclusion semeth to smacke heresy / by the  
wytnes of saynt Austen sayeng on this wyse.  
Heresy is false teachynge contrary to holy writ  
ful hardely defended most because of woorthynge &  
woorthylly wyrrynge / & sithen as these ben foulden  
in this forsayd objection it is full suspect of he-  
resy / for it is wyrtten from the begynnyng  
that god ordeyned man to be hed and lord ouer  
the woman. And agaynwarde the woman to be  
underfoute & subiect vnto mā. But Danse sayth.

**1 Ephe. 5.**

This great sacrament of knyghtynge gether a  
man & his wyse betokeneth the knyghtynge to ge-  
der of Christ & his church / but not than mannes  
soul



of lyght.

To. xlii.

Soul's Underfoute to Christ in worde & dede / in  
this spirituall maryage moze perfectly thā this  
woman can or may in the sacrament of fleshe /  
saynt Jamp's dystrope this obiection sayeng /  
that god hath wylfully & of his owne wyl got-  
ten vs through the word of truth / that we may  
be sum begynnynge of his creature / and thys  
creature is one passynge creature holy church /  
that was chosen in the tyme of grace / by the wa-  
ter of clesynge by Christes bloude of agayne  
byenge / and by the vertue of the holy goste hal-  
lowynge were it not agaynst reason. Ye and open  
heresy to mainteyne that the worde of god that  
hath gotten this creature holy church / shoulde  
not be of auctorite without auctorisyng of thys  
creature holy church / wherfore this conclusyon  
approued we graunt of beleue / & the church is  
Underfoute to Christ & his word in .iiii. maners .  
Fyrste as the mone to the sonne / the church is  
fayre as the mone. The seconde as thert to the  
firmament of whome it is made plentuous or  
watrede as be we compe the downe from the firm-  
ament and tourneth not thert agayne . But  
watrethe thert and makethe hit plentuous of  
frutes so the worde of god noyssethe holy  
church and makethe hit to brynge forth good  
frutes . The .iii. maner as the fleshe to the  
spyrte / of whome it is quychened for it is  
the spyrte that quycheneth and geneth lyfe.  
The .iiii. maner as the bodye to the heed  
of whome it is gouerned for god the father  
hath made hys sonne Christe / the heed  
of

Isa. I.

Lant. 6.  
Dulcra de  
luna.

Psalm. 55.

Job. 6.

Ephe. I.

L. ij.

of

## The Lanterne

Collo. I.

of the church / and este saynt Paule saith Col. I. **Chyste** is the heed of the body of the church / and euery chosen man and woman is called a son

Ro. I 2.

or a donghter of the church / but all to gether ben the full body of thys church as saint Paule sayth. we many ben one body in **Chyste** Iesu forsothe erche of vs ben others members / But some chylder of this woman ben symple labourers / and for that they parten and deuyden their true labour or traualle / therfore they repesente the good loue of the holy goste / and these dreden the lord and walken in the wayes of hys

Psat. I 27.

commandementes / as the pphete sayth. Blessed be all labourers that drede the lord & walken in hys wayes / for thou shalt lyue by the labour of thyne handes / thou arte blessed and wel halbe to the / and this is the lowest estate that we cal comons / some of these womans chyldren taken materiall swerde and ben made ministers of **Chyestes** godhed haunynge power and drede into wathe / and bengeans of them that done pwell / and praysynge of them & done wel / and so by thauctoyste of saynt Iohan Baptyst in the gospell of **Chyest**. Luce. 3. and of saynt Peter. I 2. and of saynt Paule Rom. I 3. and by the decree of saynt Ysodoze. 23. q. 5. Principes / it apperteyneth to the order of knyghthode / to defende goddes lawe / to mainteyne good lyuers / and to iustifie or punyssh the misdoers / and thys is cleped the seronde state in holy church / but some chyldre of this woman styren into hys order of presthode / & ben ministers of **Chyestes** manhode

and



## of lyght. Fo. rlr.

and these haue wyfte and wysdome to open to  
the people the way of truthe / and this estate  
representeth the seconde person in trinite / that  
is the wysdome of y father our lord Jesu Christ  
for sancte Austyn sayth. Knyghthode reprea  
setyng the power of the father / is the bycrat of  
the godhede / and presthode representynge the  
wysdome of the son is the bycrat of the man  
hede. And these knyghtes techynge vnto vs / the  
drede of goddes ryght wysnes that punysseth  
obstinate and open synners / turnynge from his  
lawe in mynnes of theyr hertes / and prestes  
terchen vs by way of offyce y loue that god hath  
to his people / that forgiueth them all theyr  
synnes when they come to hym and do very pe  
naunce / than helpe prestes with sacramentes to  
please god and wyne his loue / for Paule mo  
nesteth the prest Tymothy and in hym al othe  
prestes to take good intent to .v. thynges / in  
whiche fully theyr offyces standen / sayenge.  
Awake thou preste in busy prayer prayenge for  
the people deuoutly. The seconde is this. Tra  
uaile y prest in the lessons of holy writ studieng  
goddes lawe / only. The thyrde is this. Do thou  
the worke of the gospel prechynge goddes lawe  
truly. The.iiii. is this. fulfyl thou y mynistry  
mynstryng the sacramentes frely. The.v. is  
this. Be thou sobre in worde & dede / doyng e  
suffryng lastynge. Upon these.iii. estates stan  
des the church that is appoynted to god / and by  
the vertue of Chrystes incarnation hit growith  
in mede to come to blyss. As Wdo sayth / that  
L.iii. Christ

Epno. 4

## The Lanterne

Thysse Iesu toke fleshe and bloude in the maye  
dona wombe and was bozne bothe god and man  
to annen our kynde to hye godhed / for when he  
toke our manhede / he graunted vs his godhed.  
And in this tyme in specyall maner he first gaue  
counsell to this church / after this was Charyse  
Iesu baptysed in Jordan and tempted thysse of  
the fende to lerne vs mekely to suffer tempta-  
cyon / and toke the deeth vpon the crosse / the  
truest iugemente of the Jewes. And than the  
church was brought plesant to Charyse / cleped  
by name hye sayre cleue spouse / and as we had  
grace by deuocyon of fayth / so we had woorthi-  
nes of this name. But when this church is gon  
to heuen / and restyth in blysse with Christ / her  
spouse / than is this marriage fully sacred with  
deyntes euersastynge deptyes. whyles this lyf  
dureth in erthe this church is cleped militant.  
And when we slepeth in Purgatory then is she  
cleped the church slopande. But when we restyth  
of all her trauayle then we is cleped the church  
triumphante. O thus moze plannely. A true  
soull here in this lyf / fygtheth agaynst the  
waues of synne to sle the thassaultes of these .iiij.  
enemyes the fende / the worlde / and the wanton  
fleshe / in purgatory we clenseth her selfe from  
rust & corrupcyon. But in heuen we holdeth the  
coloure & the victorie of all her enemyes /  
and hath wone the crowne of lyfe  
that god hath graunted  
to his louers.



of lyght. Jo. xx.

What is the church materpall.

Capitulo. vii.



The seconde church dy-  
uerseth from thys for it is com-  
myng to gether of good & yll  
in a place that is hallowyd / far  
from worldly occupacyon / for  
there sacramentes shuld be trea-  
ted / and goddes lawe both red and pteched. Of  
this church speketh the pphete Dauid sayeng.  
Blesse ye the lord god in churchis / in this place  
our gracious god heareth our prayer in a specyall  
maner / and bowyth his eare to his seruant in  
fourme as he graunted Salamo / sayeng. Myne  
euen shalbe open / and myne eares shalbe lyfte  
vp to the prayer of the that hath iustely prayed  
in thys place / and this is cleyed a materpall  
place / But it is made by mannes crafte of tyme /  
timber / & stone / with other necessaryes that lon-  
geth therto / for mannes prospe thys place is  
made / But not so / man for the place. And thys  
Chapst marketh in the gospel for man shuld not  
be begyled sayenge that the sabot is made for  
man / & not man for the sabot / for man by ver-  
tue of goddes word / hallowyth this place / But  
this place may not hallowe man. But man be  
first in cause / as Jerom sayth. The place hallow-  
eth not the man / but y man halloweth the place.  
Alas then what wodeness is this to best of holy  
places / and we our selves vicious foles. Lucifer  
was in heuē which is y most holy place / But for

Psal. 67.

Re. 9.

Parali. 7.

Math. 12.

Mar. 2.

Luce. 6.

L. liij.

spinne

## The Lanterne

synne he fell into hell / the place myght not  
holde hym. Adam was in paradyce / the moste  
mery place / and for his syn was dzyuen thens /  
the place myght not defende hym. Thou that  
arte not in heuen nor in paradyce / but in thys  
wretched worlde where wenest thou to fynde  
a place to hallowe the that leuyest not thy synne.  
Be thou seker as god is in heuen it wyl not be /  
for god is in no place saye seruid / but there as  
his lawe is fapre kepte of hys people. Saynt  
Ambrose sayth. Adam that was the moze woꝝ-  
thy was made without paradyce in the vnwoꝝ-  
thyer place Eue that was the lesse woꝝthy was  
made withyn paradyce in the woꝝthyer place /  
moche people demeth a merdesull warke to make  
amendes agayne with curious buyldynges / and  
manp saye musters in the church / but Jerom  
forbedeth this thyng to be done / and dampneth  
hit vtterly for greute syn nowe in this tyme of  
Christes gospell sapenge. Many buylden wal-  
les / & pillers of the church / they vnder putten  
with bynyng marble stones / & beames gylftern  
all in golde / the alters ben dyuersly arayed  
with pꝛecious stones / but of y ministers of god  
ther is no choyse. No riche man bye to me the  
temple in Gyr / boꝝdes / lanternes / sensers /  
pannes / cuppes / moꝝters / and such other made  
of golde / for than these thynges were approued  
of the loꝝde whan pꝛestes offred hostes and blud  
of bestes was remysyon of synnes / though all  
these thynges went afoze in fygure neuertheless  
they be wyrtten to vs into whon the endes of  
the



## of lpyght. Jo. xxi.

the woordes be come. Nowe truly Chyfte our  
 pooze lord hath hallowe the house of y<sup>e</sup> church  
 of our pouertye. Here we the crosse of Chyfte  
 riches accompte we as clay. Upon this writteth  
 a great clerke sayenge that suche men semen to  
 tourne the breade of pooze men into stones  
 and in that they ben more crueller than the de-  
 uyll that asked stones to be tourned into brede.  
 To thys accordeth sayncte Barnarde sayenge.  
 O Banys of all Banys / and nomoze Banys  
 tha asmoche madder / y<sup>e</sup> church shyneth in walles.  
 & We nedeth in the pooze / her stones be lappeth  
 in golde / and her owne sonnes be forsaketh na-  
 ked of the charges & expences of the nedys is made  
 a Bayne serups to the peas of ryche men. But our  
 newe fayned sectes / in thys be moste to blame  
 that maken great buydynge / there lyste nedes  
 were / as Monkes / Chanons / and Fryers /  
 Nones / Syffers & spyffers / for people shulde  
 drawe to parrysse churches / and here the worde  
 of god ther as god hath lymyted / and elles they  
 ben to blame. Lorde what meaneth these waste  
 places of these hyd Spocaytes / but to tell men  
 by theyr synagoges where Satane sete is /  
 there lurken to gethers many raupspynge wol-  
 ues / y<sup>e</sup> spoylen the people with theyr false sines  
 for reasons of holy wyrt declared of doctours  
 shulde teche you of this great defaulte yf that ye  
 wyll amende. But here me dzedeth as Paule  
 sayeth / that the god of this worlde that is cal-  
 led Mammon / hath caste hye pouldre afore  
 your epen and blent your gostely syght / that ye

Coz. 4.

E.S.

map

## The Lanterne

may not knowe the gospel to the true vnder-  
standynge / and that one payne of your greates  
synne / t<sup>h</sup>at this sentence be fulfilled / eche co<sup>o</sup>  
sup<sup>o</sup>ble / o<sup>r</sup> eche wo<sup>r</sup>ke that is rotten in y<sup>e</sup> rote  
shall fall in the ende / and he that is founder of  
suche vngrounded wo<sup>r</sup>ke shall fall and wo<sup>r</sup>ke  
to nought therewith in the last ende. God pleased  
never these sectes in neyther of hys lawes ney<sup>e</sup>  
ther appoynted such maner of lyfe. Ch<sup>r</sup>yst in his  
lyfe pulled them vp by the rotes / that were his  
dayes as Asses / Saducees / & Pharisees and  
dampned they<sup>r</sup> ordinaunce and sayd when they  
growe agayn in Monkes / Chanons / & Fryers  
that they shoulde be drawen vp agayne by the  
rote / as the gospel wytnesseth where Ch<sup>r</sup>yste  
sayde. That eche plante that my father of heuen  
hath not planted shalbe rent vp by the rotes. For  
all synneful inuencions in man o<sup>r</sup> in place / that  
is amonge the people of the whiche god is not  
aucto<sup>r</sup> / though it growe fast for a tyme / it shal  
be destroyed. The fyrst reason that we shal make  
is shewed in this maner. These sectes ben ded  
from this wo<sup>r</sup>lde / as they sape in wo<sup>r</sup>de /  
yf this be sothe / then shall they haue pooze  
cotes of mournynge to tell in dede that this  
bethe is true in them / and in they<sup>r</sup> wo<sup>r</sup>kes and  
fle the maner of this wo<sup>r</sup>lde in suche sterynge  
banyshe as Paule teacheth in hys p<sup>r</sup>istle vnto  
the Collosenses savenge. Ye that ben dead /  
from the maners of this wo<sup>r</sup>lde / yout lyfe is  
hyd with Ch<sup>r</sup>yst in god / therfore mo<sup>r</sup>tefyf ye  
and

Collo. 3.



## of lpght. Fo. xxi.

and make ye deed your members that upon the  
 erthe the which ben fornicarion of your mem-  
 bers & uncleannes of soule despyres with corrupte  
 synginge of flesshely lustes and soule conetpce of  
 your hertes / and auarice of greedy gatherynge  
 whiche is seruice of ydolles and very ydolatry.  
 For these thynges comethe the wrath of god  
 upon the sonnes of mysbelene / yf ye sectes for  
 sake thise soze / the wrath of god shall sone  
 assaile you. The seconde reason that we ma-  
 ken agaynste suche bypdynges is sayde thus /  
 busynes aboute suche cokely bypdynges with  
 many asolde wooldy occupacions to reparell  
 them / when they payren and to holde them by.  
 In the same fourme bayngethe in necligens of  
 gostelpe maners quenchynge of vertues / and  
 good thewes. As Bernarde sayeth. That holpe  
 monke / that sued the steppes of Jesu Chryst /  
 and wolde not vary from the gospel to blame  
 these sectes that gon awaye / I se (sayde he)  
 that maye not be seen / without great sorowe /  
 many after that they be entred into the anygth-  
 hode of Chryst / that is to forsake thise wooldes  
 and wilfully suffre paynesful bypynge / este they  
 be drowned in wooldy couetous and ben wrap-  
 ped / with wooldy nedes and busynes / they re-  
 uen by walles but they ben necligent in good  
 thewes. what pzoofit it to haue hye temples  
 and the walles all gyfte with golde / where the  
 sprypte of god wantethe. Forsothe god hathe  
 no delyte in suche wretched synful sectes.

But

## The Lanterne

Hebze. 13.

Barnard.

But god wyl that our temples / the which ben  
our soules / to be honozed with holy vertues &  
passe to thende in good woꝝkes. The thirde rea-  
son is myghty and stronge that spryngeth with  
other in goddes lawe / that suche as parte them  
by them selfe from common lyfe of other men  
shulde be at gates in thys waye as strangers that  
ben far from home & pylgrymes in there pylgre-  
mage. As Paule sayeth vnto the corinthians. we haue  
here no dwelling place or cite / but we seken  
that is to come. Loꝝd howe dare these sectes for  
same with poore mennes goodes and pylgrage  
of loꝝdes defende this soule apostacpe agaynst  
theyꝝ god & holy sapntes & tell the lewde peo-  
ple by woꝝdes of pꝛocress / that thus they do to  
god woꝝshyp / and this is double wyckednes for  
Bernard sayeth. we that ben in pylgremage of  
thys woꝝlde / as abiecte & outcast / shulde make  
no waste houses for to dwel in as loꝝdes of this  
woꝝlde / but lytle cottages to serue in and sone to  
leue them & go to blyss / we seruen in a straunge  
contrey we trauelen in a straunge countrey. Thus  
sayeth Bernarde. The fourth reason and the  
last is full pꝛuely / and on this maner. Goddes  
lawe chargeth on all wyse to loue thy neighbour  
as thy selfe / but this loue is best made known  
by good ensample of woꝝde and dede / in what  
thynges may these sectes pꝛospyte that reueren  
here Chyestes rule / and geuen ensample to their  
neighbour in proude and in false couetise & they  
them ryche and most woꝝdly in mete / cloth / &  
in curious byllynge / but thys forbedyth the  
doctour



## of lyght. fo. cxliii.

doctor Bernarde whome we haue ofte reher-  
 sed / forsothe (sayth he) to wyse houses and pooze  
 refaynen the couetyse of other / and we owen  
 rather to mervell the greete woꝝkes of god / in  
 the syght of heuen than in the syght of buyldyng  
 of mannes handy woꝝke / and moche moze we  
 shulde mervayle the greete woꝝkes of god than  
 y woꝝkes of dedly men that daren but a whyse /  
 all holy sayntes accordynge in thys that our  
 church materyall that is ordeyned for pharys-  
 sene where they come to geder shalbe made  
 with vertuous meanes and in an honest measur.  
 But on all sydes it must be flete that in thys  
 church ther shewe no pryde no outrage passinge  
 the bondes of pouertye / neyther in stone tymbre  
 noz lede / neyther in glasse tyme noz playster /  
 neyther in bell / lampe / noz syght / neyther in  
 chalice / boke / noz bestymment / neyther in stole  
 seetes / noz payntyng / noz in other oznamen-  
 tes that longen to thys church. And diligently  
 thys must be kept that they bowe to pouertye to  
 escheweayne glorie of thys woꝝlde / and glo-  
 ryfye the crosse of god. But thys woꝝde of  
 Cristes crosse is foly to hym & shulde be damp-  
 ned / that tenten to signes as comyn hoodys  
 and lesen the vertue of theyꝝ soules. Daulce co-  
 mendythe the comynge of Chyyste / and the  
 lowe mekyng in hys manhode. Forsothe (sayth  
 he) to the Corinthians. Ye owen to knowe the  
 grace of our lordesu Jesu Chyyste / for whan he  
 was ryche in all thynges he was made pooze in  
 man for ys that ye shulde be ryche in gostely  
 thynges

Bernard.

## The Lantetne

thynges thozonghe this vertuous nebe of **Christ**.  
**Christ** that blameth all wanton meanes in the  
 scrupes of hys people / wyl not anthorise it  
 hym selfe ne defende it in hys owne house / as  
 saynt **Matth. 24. Marke. 13. Luce. 21.** accord-

**Mat. 24.** dyng to gether in this one sentence. That when  
**Mar. 13.** **Christ** went out of the temple they bided him his  
**Luce. 21.** disciples for to shewe him the buyldynge ther  
 of and the curious woork in stones weenyng thus  
 to please theyr master in seying so fayre a tem-  
 ple. But **Christ** / that had an inwarde syght

howe the deuilles bekyng hys lawe went a  
 way with doleful chere and taught his disciples  
 of thynges to come howe thys temple shulde be  
 destroyed and bad hym beware that no man be  
 gyle them / and soze **Christ** wept vpon thys  
 cyle for mannes buyldynge stode full stronge /  
 both body & soule that he had made to his owne  
 dwellynge place were fall from keepynge of his  
 lawe in to the swolowe of synkynge spune.  
 But scribes and phariseis were in cause of this  
 greute myschefe as **Matthewe** saythe wherfoze  
**Christ** warned them as hys greatest enemyes  
 & all ther folowers to the worldes ende **Christ**

**Mat. 23.** sayth **Matth. 23.** wo to you scribes and phari-  
 seys that clenfen cleane all that is outwarde /  
 But certes within ye ben replete with muche va-  
 neyne and vnclesnes / ye bylden the tombes of  
 holy pphetes & wonderly honoren there graues  
 and ye sue your fathers steppes in pursuynge  
 of ryghtwysse bloude / and these sertes doo the  
 same



of lpght.

To. xliiii.

same but with moze malice in woordes and dede.  
O ye edders whelpes howe shall ye flee the  
iudgement of hell / thus saythe our lord Iesu  
Chapste wherto make ye bypnes to saynctes q  
yet ye drawen hangen & hzenne them that fol-  
den the way of Chypst and wandren after thys  
holpe saynctes / and you Bewe not in your  
outwarde dedes / ye done thys slaughter in  
woorde and wyll / as phariseys with bys shopes  
in the thysde houre foindged our lord with  
there tonges / and after knyghtes after the  
sypte houre hanged bys bodye upon the crosse.  
So these sectes gone befoze to smyte the  
people with tonge / and after knyghtes of he-  
rodes house bene full redy to make an ende /  
but the cause of thys pursupte ben two byproue  
extremytees. One is tempozall possessyon &  
wzongesully standeth in pcestes handes. The  
othere is synnefull beggerye of myghty men /  
with huge byldynge of many waste places /  
and nedes they muste be amended by charyte  
of god for to saue theyr soules. For tho that  
maynteyne these .ij. outkrapes bene full of  
many sclaunderes by teachynge of the demyll  
of hel / lest his retynewe forsake them / for than  
we shall synde peace in erthe whan we kepe  
Chrystes ordenaunce / and care nought / though  
thou be slaundered / and thou leade a iuste and  
perfyte lyfe to righten this mysse put to thysne  
hande / & thynke what Chryst behitith Marc. 8.  
who that hath lost bys lyfe for me and for the  
gospell.

Marc. 8.

# The Lanterne

gospell. He shall make his soull safe in the  
bysshe of heuen. . . .

**O**f good and euill comynge to  
this materpall churche.

Capit. viii.



**A**fter this we shal speake  
of two dyuerse partyes that co-  
men to gether to this churche  
bothe of good and yll. First we  
taken for our grounde Christes  
holy gospell where he spekyth

Matth. 13.

in a parable to his owne dyscyples. Matth. 13.  
The realme of heuen is lyke to a net that is sent  
in to the see & gathereth togeder of al the kynde  
of dyuerse fysshes / and whan this net was full  
of fysshes the fysshers drew it to the lande &  
they spytynge besyde the see byrnye / chose the  
good into theyr vesselles / the yuell they sente  
out and kest them agayne in the see. This para-  
ble is thus to meane after the wyse of Ihu Christ.  
Seconde churche here in erthe is lyke to a net  
senden into the see for as the see rebbit and flo-  
weth. So this churche nowe ryseth and falleth  
to prayse / for as the tempestes of the see ben  
bydeous & peryllous for the nette.

**P**ryde. So Pryde that waueth in this worlde is  
full nyonusto Christes church. Of beawty of  
fortune / of goodes / of grace / all day men bol-  
nen in byenes of herte.

**E**nyue. The see water is full bytter and full fro-  
wyshe in the castynge / and this worlde is full  
of



of enuy that is full bytter for to tast with hate  
as the soote that none bynyeth can a corde with  
other / and ouer the see cometh greuous stormes  
with pyzpes that greuen soze.

¶ And in this worlde ryseth wrath with an-  
ger of herte that doth moche tene / in the see no  
grasse may growe neyther as farre as it maye  
flowe / But it wasteth all the grounde & maketh  
it naked without fruite.

*Wrath*

¶ And in this worlde is vicious slothe that  
stoyeth vertues in body and soule / and maketh  
man foltyd in hys wyttes in euery parte where  
so euer he stretcheth the see he purchaseth with his  
waues / a wyppnith of grounde that he neghith /  
and is not apayed of the termes that god hath  
sette yf it myght scape.

*Slothe*

¶ And in this worlde is couetyse of them that  
purchasen with wrong theyr neybour's grolde  
& catteles with slepyght cantyls of manes lawe.  
Thus they wynnen moze and moze / and wylle  
not wysely spende theyr owne / neyther thanke  
god in due fourme tyll they be caught in the  
fendes snare. The see belchith by moche fylthe  
and casteth from it moche corrupcyon / and that  
is full abhomynable and lothely to loke vpon.

*Couetyse*

¶ And in this worlde is lechery that defou-  
leth body and soule / it tourneth the pzeuous  
temple of god into the lodge of gryseful deuy-  
les / the people that haunteth this wretched syn  
ben maden as bestes without lawe / and in this  
bestely cōdycyon they syghen as bestes without  
reason / & there they walken and twynen away

*Lechery*

# The Lantorne

all things unto god and man. The see self  
sathes with his great tempestes drowneth man  
and also vesselles / & loseth them as they come  
to londe. **G. A.**

**Glofony,**

**G.** And in this world is glotony that drown-  
eth the wyttes of the people tll that they be  
unreasonable & can not knowe when they haue  
wounges. Certes excesse of meate and drynke  
kylth many mo than dothe the swerde. For in  
diners meates & drynkes gredys taken at men-  
ses is none heale but sickenes / as the wyse man  
sath / Both body and soul / we must espye to sle  
these perelles that ben in this greuous see / and  
draw this net in water of wisdom by Vertuous  
sparynge to the haven of helth with cordes & ben  
of very mekenes / with pacience / and with long  
abydng / sapyng with loue & charite in holy  
spede & good occupacyon / largynge our handes  
in dedes of mercy & pyte & poore nedys may be our  
bedmen / ledng our lyfe in discrete measure / in  
what & we shall take as leue / clad in clemens &  
chastite. And than shall Christ be at our comforte  
where ever we be by londe or water as he hath  
grouded by his gospel Mat. 28. sayeng I shall be  
w you in wele & wo / tll this world be brought  
to an ende. The synners swymmen in this water  
be at the people that be in this world both good  
& euell in euery degree / of eche state or dignyte.  
But as the great synners eaten & satys so might  
to ryche men of this world deuouten the poore  
into & bare bone eatynge the morselles that the  
best lyketh / as the wyse man sath Eccle. 10.

The

Mat. 28.  
Ero vobis-  
um & q  
d consuma-  
ontem secu



of lpght.

fo. rrbv.

The huntynge of the pray of the lyon is yf fynde  
as in wyldernesse / so the feynge of rychemen  
ben pooze nedp. And when the sonne byneth  
warne in a mery season the great fysshes dra-  
wen nyghe the ayre / & daryen downe yf small /  
and yf ther come any hayle / stozme or any colde  
weder these great fysshes fallen to ground / and  
putten aboue the smal. So when ryche me seen  
any worldly wyngynge they ryfen hye aboue the  
cloudes in hauntynge of theyr riches / and also  
lacken the symple cōpnyng & sepe that they may  
not paye / wherfoze do they entermete them /  
they ben but very beggers / but when there co-  
me a charge to the countre / as taxys or any other  
paymēt / than the ryche man fallyth downe and  
fayneth hym selfe nedp / and magnifyeth the  
pooze man that wonneth besyde them sayenge /  
he is a prey man / and hydeth moche ryches.  
And thus sayth almyghty god by the prophete  
Abacuc. i. The prophete sayth I spirite how ryche  
em wassen the pooze nedp / he taketh yf voyce of  
great mone & maketh his mournynge to hye god.  
Lorde what shalte suffre men to be made as fyss-  
hes that swymmen in the see / & as they were  
creppynge bestes that haue no leder here in erthe /  
and iugement is made yf crueller / & agaynseyng  
the myghty / wherfoze the law is al to tozne /  
and iugement cometh to no perfyte ende / for  
though hathe the wycked wretche myght / to  
ouercome the wyse man / and therfoze passeth  
forth amonge mankynde xerwarde iugemente

D. ij.

that

## The Lanterne

that distropeth peace / But for that fysshes ben  
 ryght quynour and quycke in plenty of the wa-  
 ter / & dzedeh not the hydeous waues / whether  
 they rysen hye or low. In this place they shal be  
 taken as to spynnyse the true beleue of mannes  
 herte. And to this wytte spekith Criste in his  
 gospell and scrpyth vs to pray. Luce. II. For  
 sothe (sayth Crist) which of you asketh my fa-  
 ther a fyssh / whether now he shall he geue them  
 for a fyssh an adder in any playnly. Chrysostome  
 sayth vpon this tecte / that this fyssh is man-  
 nes fayth / and after this we shulde pray to our  
 father that is in heuen that he wold stablish vs in  
 true beleue and in the articles therto / for than  
 we shal be dysposed in the water of tribulacion  
 to do and suffre as pleasith god ioyenge for this  
 beleue / and though there seme perple of dethe  
 & conscience shall nothyng abashe / for socour  
 is kept for al faythful in the tresure of Cristes  
 passyon. The fysshers that drawen this forsaide  
 net are sent afoze y dome / that shullen weyght  
 ly do goddes message and brynge all folkes be-  
 fore the face of god allmyghty in to the vale of  
 Josophat. Joel. 3. The lord god sayth that he  
 shal gather togeder al folkes & he shal tede them  
 into the vale of Josophat / & ther he shall make  
 with them a ryght wyse reckenyng vpon his  
 people / Israel / that is his owne heritage / and  
 than shall Criste with his sayntes departe the  
 yll from the good & shal chesith the good of his  
 churche into the vessell of glory / But the yuel are  
 casten out into the chymnye of fyre ther shal be  
 deppnge

Luce. II.

Joel. 3.



of lyght.

Jo. xxviii.

weppynge for bytternes of smoke / and gnastyng  
of tethe for quakynge of colde.

**E**t discrecyon to knowe  
good from yuell.

Cap. ix.



**N**oman descriueth these  
two parties veryliche from o-  
ther wandrynge in this seconde  
churche / for lykenes that they  
ben / and also they haue in com-  
mon many heuely thynges. For  
our lord hath in his churche / labourers aboute  
his bynetre / both fasters / prayers / and also  
wakers / almyshdoers ben in this churche / with  
preachours / and reders of lessons / and syngers  
trauelen here also / with ministers of sacrametes  
with studys in goddes lawe / & men that ma-  
ken loue dayes / and lyke seruauntes hathe the  
fende in the thyrd churche / but they doo theyr  
serupce in a straunge maner / neuertheles they  
ben harde to knowe. Therfore we shall marke  
them howe wonderfully they varyen in these  
foresayd conditions / certes / fasters in Christes  
churche absteyne them from lustes for to tem-  
per the cozagis of the rebell fleshe & kepe theyr  
body clene / chaste / & subiecte to there soule. For  
saynte Austyn teachith this loze. Thy body le-  
ueth of thy soule / the soule hathe her lyuynge  
of thy god / the body liueth ryghtfully after the  
soule whan the soule lyueth after god / god is  
our souerayne good / and our soule a great good:

D. iij.

that

## The Lanterne

that lyueth bytweyn the souerayne good / and  
our body a lytle good for it is goddes creature /  
therfore it is cleped a lytle good / forsothe the  
soule is not debytrice to lyue after the fleshe /  
but euen on contrary wyse y fleshe must nede be  
mortyfyed / and whan thou leuest soule desires  
than thy fleshe is mortyfyed. This is the dede  
we shall do. This is the offyce of our kyngh  
hode. Thus sayth Austen. But fasters i sendes  
church fasten for vngrouded causes. Some fasten  
for ipocresye & bewetth them rusull to the peo-  
ple suche Christ blameth by his gospel & clepith  
them sorowfull hypocrytes Math. 6. For all  
the gayne praysyng of mannes mouth they haue  
receyued all theyr mede. Some withdrawen  
from theyr wombe bothe mete and drynke / to  
spare theyr purse. And Gregoꝝ saythe that  
thys fastynge is for theyr sachel / and not for  
god / and this is a carefull fastynge to payne our  
fleshe and lese our mede as the wyse man sayth  
Eccle. 6. He sawe vnder the sonne a nother puel  
that is full ryue and comen amonge the peo-  
ple / a man that god hath gyuen ryches with  
catell and moche woꝝshyp / and nothyng fay-  
letth hys lyfe of all that he deserveth / but then  
wantyth grace and power to eate or to take hys  
parte therof / but a man that is a stranger shall  
deuoure hit after hys day / but thys is a vanyte  
and great wretchednes. Some fasten for a me-  
dycyne to gete them bodyly helth / neyther for  
god nor for theyr soule / but for to clense theyr  
beawte. Saynct Jerom blameth this fastynge  
and

**Austen.**

**Math. 6.**

*Cum ieni-  
atis nolite  
eri sicut  
ipocrite  
fastes.*

**Eccle. 6.**

**Jerome.**



## of hght. To. xxviii.

and saythe. Aspyence of bodys clere to god  
 when the mynde fasteth from dyces what  
 prospereth hit to tere the bodye with hunger  
 when the mynde withen swelleth with pryde.  
 what fastynge is thys to withdrowe / to flode  
 and to be wode in enny or foole hastyte. God  
 saythe by the prophete ysaye. La when ye  
 fasten ye make stryfe and debates amonge your  
 selves. Thys is not the fastynge that I chose  
 saythe god the Lorde / and sythen the fende ne-  
 uer eatyth he ne dzyknyth / neyther is lapped in  
 pzyerous clothes / yet he walke euer in payle  
 for them lackyth charyte. Than is thys an  
 enydence / that all suche fasters bene members  
 in the fendes church in folowynge thei fa-  
 thers prayere that bene in Chrystes church  
 prayeng with deuocyon / with al theyr strength  
 of herte and of mowthe / accoꝝdynge / knockynge  
 with a persyte dede / after helpe of god / of mer-  
 cy and forgyuenesse of tyme mysperded / and  
 after grace and gouernaunce for tyme that is  
 present / and for good contynnaunce of tyme  
 that is to come / fresshely byngynge to mynde  
 the kyndenesse of theyr god / howe he hath  
 ruled them in thys lyfe / and kepte them from  
 myschysse as though he had no mo but one /  
 so he saueh all that louen hem. That they  
 thynken of foule synnes and fele that they haue  
 done bothe wytkyngly and wyksully agaynst  
 goddes wyll they haue ben recheles on his ser-  
 uice and that them rueth soze / and when they  
 thynken on this woꝝld howe sodenly it passeth

## The Lanterne

and of the tourmentes of hell / that dampned  
soules shall suffer / and on the crosse that god  
hath ordeyned for his trewe seruauntes anone  
they synnen a washyng well that spryngeth  
from theyr herte and renneth forth from theyr  
**Gregorye.** even by many warme streames / as Gregorye  
sayeth. Than we synnen rendles of waters /  
when we wepen for all our synnes to washe  
cleane bothe body and soule / and cleanse the from  
corruption. But prayere in the fendes churche  
maken muche noyse / mummyng with theyr  
lyppes they rekenen what / so that men prayse  
fast theyr fained occupation as Christ sayth in  
his gospel. This people wooshyppeth me with  
theyr lyppes / but theyr herte is farre awaye  
from me. Lorde when thy body is in the churche  
a thyne herte be in the worlde or cumbered with  
vncleane thoughtes & with fantasmes / and thy  
tonge with mynstrelsy on lewde iangelynge / &  
thy wytte overcome with secular nedes. Arte  
thou not then wretchedly drupped in thy selfe.  
**James.** Saynt James saith. Suppose not this Bayne  
man / that he may take any thyng of the lord /  
he may in no wyse be herde in prayere that suf-  
feth his herte to slepe in synne / and este god  
sayeth by ysaye in generall wordes to wycked  
synners. whā ye haue multiplyed your prayere  
I shall not here you graciously / and the cause  
why is thus / for your handes be ful of bloude /  
that is / your workes be ful of syn / that partyn  
you and me atwayne / thus sayth the lord god /  
but wete ye wel ye hypocrytes that gone  
from



# of lyght. Jo. xxix.

from the lord in hypocrites tynge and wyl  
not folowe his holy steppes but tarynge them  
from day to day / therfore your prayers ben dis-  
pyssed as Christ sayth I can not spe. Mat. 24.  
wo to you scribes and pharyses hypocrites that  
eaten the houses of widowes by longe prayers  
for this thyng ye shulde take the larger inge-  
ment. Upon this sayth Crisostome / the slepyng  
of the wyles of hypocrites women may not only  
knowe / & because of their respyon / they wyl  
sone bowe to the for they be nesse. This doc-  
tor makyth two specyal causes why they dra-  
wen to widowes howses. One is for women  
ben wedded & vnder the power of mannes daun-  
ger dare nat geue these worldly goodes wouten  
consayle of their husbādes. And other widowes  
ben ful of pety / to geue when they be petiously  
asked / & haue no man to werne the this dede for  
her good is at her owne wyl / & for this ende /  
these flaterynge glosers most haunten widowes  
howses. Christe wysseth them wo / & warneth  
our prestes that they forsake this synneful ma-  
ner / for it is a cursyd dede to hyde synne vnder  
paynted respyon / and clothe wyckednes vnder  
hypocresye / tyll it be trowed for very pety / and  
in the armour of Ihu Christe. They done the  
fendes workes of hell / when they largen there  
longe prayers as nettes that bene spred abrode  
and with crafte they catchen awaye the goodes  
of these self widowes. These widowes we  
shulde vnderstande / both for woman and for me  
that wanten wysdome of Iesu Christ / & which

Mat. 24.

D.S. is

## The Lanterne.

is spouse of mannes soull. For Jesu now he here  
despyteth but in them that louen his lawe. wau-  
kers that ben in Cristes church / waken in ver-  
tue & deuout prayer / and auoyden all dyspyses  
for they wyl not be negligent / But holden and  
waken there in warde eye that saythfully seeth  
the woorkes of god / & then riseth vp. As sayncte  
Paul sayth. A newe man furnished after god /  
& winneth them in these thre vertues / right wysse-  
nes / trouth / and holynes. This is wakyng to  
goddes woork / & to their owne saluation / & to  
pyte of their euen christen. For thus meaneth  
Paul in these. iij. wordes. They watche so cha-  
seth & fende & he fleeth from all such wakers / &  
hath no might for to noye body ne soule / as the  
wysse ma sayth. The holysome watche of honesty  
shall make the fleshe mette from syn / and bryn-  
throught in this fawle watche shall drowne awaye  
vncleful dremes. Certes the thought of the fore  
knowynge kunneth awaye the wyrt from syn & a  
great infirmite maketh a sobre soull. But wa-  
kers in the fendes church vben a foale flesshly  
watche / for euer they ben slombryng when any  
good dede is gone / & is overcome with slepe / &  
bryngeth them to myschpyse / for & wyseman  
sayth. Howe longe shalt thou slepe thou blowe  
man / when shalt thou ryse fro thy slepe. Then  
shalt nape a litle while / thou shalt slumber a  
litle while / thou shalt knyt thy bandes to gar-  
der till thou fall into dead slepe / and than shalt  
come to the nede / as a wayfaryng man and  
pouertye shall stele to the as an armed man /  
nappynge



nappynge / and slumbryng / & daed slepe ben þ  
sendes offycers. Than men nappen wþan they  
cōsenten to do the sendes sluryng / & wþan they  
wyzchen openly þ the sende despretþ in þ spgħt  
of the worlde / than they ben in slombryng.  
But wþan they maynteyne boldsp / what euer  
they done amys / than they ben in deed slepe / &  
waken in theyz synnes / changynge the nygħt  
Bnto þ day / as hoys & theues trauesyng from  
place to place to reuel & to rout / assayeng wþer  
with þ they may leue tokenes of theyz syn. Al-  
mesdoers in Chrystes church releuen i due tyme  
w the plenty of theyz catel them þ suffren nede  
as saynt Dunke sayth. Loke þ your habundaunce  
fulfyll the nede of other / for ye thus doyng  
shallen receyue the blessyng of god / as þ pphete  
sayth. Blessed be he that taketh hede on þ nedþ  
& pooze. Wpon this sayth Bernarde. Not wpon  
the couetous man & the pzonde / but wpon þ nedþ  
and pooze / that is to wyte / those that asken  
constrayned with nede / & take theyz almes with  
þame geuyng thākes to god & true poozely ther  
for. In foure thynges goddes seruauntes mede-  
fully done theyr almes. First / they seken godes  
wil & done it to his woꝝship. The secōde of true  
gotten good clerely in theyz cōscience. The. iij. þ  
they knowe theyr brother lyue in gracions lyfe.  
The. iiij. þ he suffreth nede wouten any fayning  
for yf any of these faylen / they lese both good &  
mede. But almsdoers in the sendes church  
feden many wretches / as stronge styffe beggers  
& styfkes ouer þ lande / & groners without cause.  
Than nedþ not of theyz good / ye to mynstrals

## The Lanterne

inglers and other Bayne iapers / that they desen  
largely theyr goodes to & cleppen it an almes /  
but trewe men seynge all a myn goodes thus  
spended / for it draweth them to heuen / as a bo-  
ket into the well / and yf they do any thyng  
there as nebe is / anone they seken Bayne glory:  
& lese all there mede . For saynct Isodor sayth.

**I**sodor

whan the poore man is fedde bycause of Bayne  
gloze than is the woꝝke of mercy tourned into  
synne / as Christ sayth Luce. 11. yf thyne eye ben  
aweywarde / all thy body shal be derke / thyne  
eye is thyne entent that shuld rule thy cōscience /  
and this body is thy woꝝke of entent taketh his  
lyght . Than it is thus to meane / whan thyne  
entent is not wel ruled thou getest no mede what  
euer thou do / pꝛeachours that ben in Chꝛyſtes  
churche / comen frely amonge the people as  
Chꝛyſte came from the toure of heuen and gaue  
this charge to his discyples . Frely ye haue ta-

**P**aule.

ken your wysdome. Frely geue it agayne . Paul  
chose rather to be deed / than any man shulde  
auoyde his gloze for mede that myght be ge-  
uen or taken agayne the gospel of Iesu Christ /  
and these pꝛeachours pꝛeche to edifye the peo-  
ple in vertues / as Christe commaunded on ho-  
ly thursday to his discyples afoze the synge.

**M**atth.  
Ultimo .

ye goynge forth into all the  
woꝝlde pꝛeche ye the gospell to eche creature /  
that is to eche mā that is chesely eche creature /  
and they lyuen vertuously them selfe after the  
pꝛechyng / for to streyght theyr holy woꝝdes /  
with the spiryte of life / whan they geuen a true  
ensample



## of lycht. To. ccc.

ensample in dede after theyr sapenge / and this  
 is the techynge of Jesu Chyyst in the gospel of  
 sayncte Mathewe. Loke your lycht wyne so  
 afoze men of this worlde / that they may se your  
 good woorkes and gloryfye not you but your fa-  
 ther that is in heuen / of whome cometh all  
 your grace. But preachers in the fendes churche  
 prechen vnder colour for to take gyftes. But  
 Gregoary repponeth them sapenge. who so euer  
 preche for goodes of this worlde or to make a  
 gatherynge for such an heuenly office vndowted-  
 ly they payuen them selfe from the mede that is  
 to come of euerlastynge rewarde / and they pre-  
 chen cronycles with popes and dremynge and  
 many other helpeles tales / that ryght nought  
 anaplen. They clonten falsed to truthe / with  
 moche vngrounded mater tarynge the people  
 from true beleue that they may nat knowe it /  
 and these preachers waueren aboute in many  
 flesshely lustes as Jude saith. These ben spottes  
 in theyr meates / feastyng / and fedynge them  
 selfe withouten drede / woorthypynge the per-  
 sones of men / for they wolde haue wyppynge /  
 reders in Cristes churche reden holy lessons /  
 and tenden to theyr redynge with medefull de-  
 uoty as Hierom saythe. So rede thou holpe  
 wyrt & euer thou haue in mynde & tho wordes  
 & thou redyst ben goddes law / & comaunded it not  
 only to be rede / but also & the readers shuld kepe  
 it in theyr woorkes what ysiteth it to rede thyng-  
 ges to be done / & not to suffyll them in dede as  
 a clene myrrour of life the lesson of holy wyrt is  
 to

¶ Jude.

## The Lantene

to be reade & had / that all that is good & may be  
made better / & that this puel may be amended /  
& these reders reden dyffynctly / & is treatable &  
openly in scripture withouten interrupcion / or  
any fayned intermission / without corruptynge  
or ouershipping of letter / worde / or sillable &  
they shal accorde in charpte & do all thynges in  
worde . But reders in the fendes church hangle  
theyr lessons as iayes chatteren in the cage / and  
wote not what they meane / stryuing with them  
for nought eche agaynst other / for rules of ther  
ordynall and many dayne questions / and if they  
vnderstanden the lesson whan it is reade or any  
parte of godes lawe / whan it is declared sone  
they treden it vnder the soke / and haten it in  
theyr woordes / as Jeremy the ppropete sayth  
in wytnessynge agaynst all suche / howe may  
ye saye (saythe Jeremy) we bene wyse and  
the lawe / and the lawe of the lord is amonge  
vs. Certes the falsse stile of the scribes hath  
wrought oppynfesyng / and pour wyse men  
bene confounded and aferde / and caste in theyr  
owne snare / they haue thowen abacke the  
worde of the lord / there is no wysdome leaste  
amonge them / and este god saythe by Jeremy  
to the beyn reders . Cursyd be he that dothe  
the worke of god fraudulently / that is to say  
falsely or discepuable. And here sayth Grego-  
ry . Duely in goddes seruyce that man do no  
fraude that makyth full busyns in study of good  
dede and neyther boweth to medes of bodylye  
thyng / nor seketh the wordes of mannes lewde  
praysyng



# of lyght. To. xxxii.

p[ro]p[er] syng[er] / no[th] loke[th] after the fauour of a fou  
 les ingement. Syngers ben in Cristes church  
 that syngen beu[n]tly songes & with they[re] swete  
 melody please[n] god at the full / as Paule sayth  
 in his p[er]s[on]e to the Colo. Suffre ye the worde  
 of god to dwell p[re]senteously amonge you in all  
 maner beu[n]tly wysdome / encreasynge you in  
 vertue / techynge and monestynge your selfe / in  
 psalmes and p[er]m[an]es & gostely songes. syngynge  
 in grace with seruent deuotion in your hertes to  
 your god / and what euer ye shal do in worde or  
 worke do ye that thynge perfectly in the name of  
 our lordesu Jesu Christ / yeldynge thankynge  
 to the fader by the same Jesu Christ. And sy  
 then he is bothe god and lord and kyng of all  
 the worlde. The p[ro]phete Dauid counseyleth  
 vs that we shulde synge wysely. For he that is  
 occuppied in beu[n]tly desyres / though his tonge  
 be still & make no noyse. He syngeth a songe /  
 sayth / sayncte Austyne / that lyketh god best.  
 Ananys / & Azarye / & Micael also sungen bles  
 sed songe to the lord in suche maner song when  
 they weren in Babylon in the bournynge fur  
 nace. But syngers in the fendes church b[ro]ken  
 curpous notes / & that is but a puffed of wynde /  
 As sayth sayncte Bernarde wysely / to please  
 the people with lykerous voyce / and fill they[re]  
 eares with beu[n]e dene. But se what saynt Cha  
 goz sayth which accordith with saynt Bernard  
 when sayre & glosynge voyce is sought / parfyte  
 lyfe is forsaken / and the people is ledde into  
 synne

¶ Paule.

Austyn.

## The Lanterne

**Ezechi. 33.** Sonne / as god sayth by his pphete / Ezechiel.  
 33. My people spitten afoze the and heren thy  
 wordes / but they do not after them / whan  
 there backe is tourned / for the prestes turnen  
 them in songe of theyr mouth / and the hertes of  
 the people folowe theyr prestes auarice / and is  
 to them as a songe of musyke / that is songen  
 busyly / and meryly with a lusty sounde / and  
 they heren the sermons / but they kepen them  
 not / sayth the lord god / and este god sayth by  
 his pphete Amos. Do away from me the pryde  
**A**mos. of thy chauntinge / and I shall not here y songe  
 of thyne harpe. Lord what may this meane that  
 prestes in theyr churche geue them selfe thys  
 moche to songe / and so lytle to prechynge / and  
 in fewe places or none of the newe testamente  
 Bulken we grounde thys maner of songes / ney-  
 ther among our doctours / but este they ben char-  
 ged to preache / ynder great payne / and all  
 gates that they haue good wyll to do that they  
 may that the people were truly taught to lede  
 a sober lyfe. Therfore Gregoꝝ in his decree  
 syncreth them with a curse that buspen them in  
 the courte of Rome aboute suche syngyng where  
 shal be used the office of prechynge / mynisters  
 of sacramentes that ben in Christes churche be-  
 thynten them full besyly of the great worthi-  
 nes. Howe these sacramentes comen of Christ /  
 and of his holy passyon taken of his blessed body  
 for treasour of his churche / and they ben salu-  
 and medycyne for all the sycke members that  
 wol be we theyr great sores / to goddes preste



## of light. Fo. ccciii.

of wyse discrecyon / and vse these sacramentes  
in theyr kynde. As saynct Paul techeþ. Crist  
(sayth he) is offered our paske that norysseth  
vs with his sacramentes / and therfore make we  
vs mery in this gostely foode / not in angre and  
fene of malice and wyckednes. But in the sayre  
pured past of clennes and of trouthe. These two  
vertues techen vs to clense body & soule / webe-  
ther that we shulde geue oꝝ receyue y seven sa-  
cramentes / baptysme / consermyng / penaunce /  
oꝝ dre / Cristes body / Matrymony / and y last  
anoyntynge. These helpen vs in this fightynge  
churche agayne the seven dedly synnes / that ben  
vi. cruell deuylles. The fyrst is Lucyfer / that  
raignyth in his malice / & ruleth ouer the chyl-  
dren of pryde. The secōde is called Belzabub /  
that lordeth ouer enuyous. The thyrde deuyl  
is Sathanas / & wraþe is his lordshyp. The  
fourthe is clepyd Abaddon / the slowe ben his re-  
tnewe. The fyfte deuyl is Hammon / & hath  
vnder hym the auarous and the conetous. The  
syxt is called Belphegor that is the god of glo-  
tons. The vii. deuyl is Asmodeus / that ledeth  
with him the lecherous. But tho. vii. sacramentes  
casten out these deuylles from the seruautes of  
god that receyuen them medefully and stablen  
them in vii. gestes of the holy goste. But my-  
nisters in the fendes church mynystren these sa-  
cramentes and treten them vnworthely / and al  
suche both lerned and lewde ben Judas gostely  
chyl dren / foꝝ he toke the sacrament at Cristes  
holy souper / where Criste dealed his body in

E. i.

Bzede

## The Lanterne

Byede / as other aposteles dyden & dranke with  
them his blode in wyne / but with a vicious con-  
science / wherfore the deuyll entred in them / &  
he betrayed hye a lord. Thus it is with y<sup>e</sup> fendes  
chyl dren / whan they receyue the sacramentes  
they gone to them. Inwozthys / and so to they<sup>r</sup>  
dampnacyn. Some with polluted handes and  
with a styntyng careyne / as Parisens sayth /  
and rehersyth Austyne. He that is on the nyght  
a lover of Lechery / and on the morowe a sacrar  
of the byrgens sonne / god tourneth away hye  
eares from such mennes prayers. Many sayth-  
full doctours forbeden straitly to take any sa-  
cramentes of suche prestes handes / but nowe it  
is and euer shalbe to the woordes ende. Fooles  
synden conuentynles that hasten them to hell /  
some that ben as symondes heeres / that sellen  
these sacramentes / and some be redy with they<sup>r</sup>  
money as chapmen in a farre to bye of these mar-  
chans marchandise / meryte / as they wene / but  
both the byers & y<sup>e</sup> sellers deserue endeles payne  
Some sayen / haue here my money for christe-  
nyng of my chyld. Some sayen / haue here  
this money and assoyl me of my synnes. Some  
sayen / haue here this money / and synge for me  
a masse. Some sayen / haue here this money  
for thou hast made this maryage. Some sayen /  
haue here this money and sacre me to preste-  
hode. Some sayen / haue here this money for  
thou haste ofte bysyt me. Some sayen / haue  
this money / and good say pray for me. Some  
maken letters for sotelier pprocrysse / to sell all  
they<sup>r</sup>



of lyght.

Jo. xxxiii.

theyr suffrages where euer they fynde theyr  
chapemen that wol pay largely therfore. Than  
is the bargayne made. Lorde howe stupen these  
fendes lemes y decre. Saluator: or godes law /  
or the Actes of the aposteles where suche mar-  
chandysse is dampned. For thus it is sayed of cur-  
sed Symon. Forsothe when Symon Magus  
had seen that by touchyng of y aposteles handes  
the holy goste was geuen to the people / he pro-  
feryd them money saynge. Geue to me also this  
power y who so euer I touche with my handes  
may receyue the holy goste. Forsothe than sayde  
Peter vnto hym. Thy money be with the for  
vs / take it thy selfe to thy dampnacion for thou  
trowest the gyfte of god to be sette to sale for  
money / there is no parte ne lot to the in this  
sermon of god. Than these that we haue marked  
afoze in this ben the very heires of Simon / for  
they wene when they haue money to graunt  
to the people these gostely gyftes / and Symon  
is dampned and all his folowers: howe moche  
more these cursed takers? For yf saynct Peter  
had taken this money he had geuen leue to vse  
symony. But Peter forsoke and blampyd this  
man / and put a rule that shall laste / and cur-  
sethe and dampneth bothe gyuers and takers  
for bothe parties bene symonvake. Ones  
Judas made a couenante with the Jewes /  
for thirtye plates / and solde his mayster /  
Jesu Christe / betrayenge his bodye into theyr  
handes when he came chesely to dye / and  
his dethe was our redempcion / therfore his

E.ij.

name

## The Lanterne

name is cursed Judas / and well woꝛthy foꝛ his  
false trayne . But his chyldren do moche moze  
wery that sellen the sacramentes / and that foꝛ  
lesse payce / that ben vndedely and moxt not  
suffer neyther any pꝛofyt cometh of yꝛ sale / but  
vengeaunce here oꝛ elles wher . Alas wꝛhan wolt  
these wꝛetches be ware ? Studys in Christs  
churche studyen day and nyght in the lawe of the  
loꝛd / as the pꝛophete sayth . Blessed be that mā  
that hath his wyll in the lawe of the loꝛde / foꝛ  
he shall be as a tree that is wisely plantyd besyde  
the course of waters that shall geue frute in hys  
dne tyme / and his lese that is his vertue / shall  
not fall away / but all thyng that he shall do /  
in grace shullen be welthy . well is tꝛem that so  
may studye to fynde these pꝛecyous vertues / to  
make sayze their owne soule with the floꝛre of  
holy wyrt . Than Christ wyll take his restyng  
place in the chambre of theyꝛ cōsciences / foꝛ the  
wysemā sayth . Al yꝛ flowers ben flowers of woꝛ  
hyp and honestye . And therfoꝛe sanct Jerom /  
cōseyleth in his pꝛologe vpon yꝛ byble . I pray  
the dere bꝛother / sayth Jerome / that thou haue  
thy study / & thy mynde amonge the lessons that  
ben in holpe wyrt . Busy the nothyng elles to  
knowe . Busy yꝛ nothyng elles to seke / set thyne  
berte in holy studye / and pursue after with all  
thy myght & thou shalt fynde it in woꝛt & hyle  
moze sweter than the honycombs as the wysemā  
sayth . Haue thy thought in goddes helles / and  
in his cōmaundementes be thou most busy / and  
he shall graunte an herte to the / and a luste of  
wysdome

Jerome.



# of lyght.

# To. xxxii.

Wysdome shalbe geuen to the. But studys in  
the fendes churche / studen in theyr maden  
lawes / all for ryches & for pryde and for theyr  
worldly woꝝshyp. yea so ferforth that bnneth  
any man is foulden that abydet in goddes law /  
clene without medelynge / but draweth them to  
mannes lawe for that smatcheth wynnynge / and  
theyr they studen sad and soze. But at theyr  
last ende this shalbe theyr paymēt / as god saith  
by Jeremy. Cursyd mote that man be that set-  
tyth his sayth in man / and putteth his truste  
and strength in mannes maden ordynances and  
suffreth theyr herte to departe away from his  
lord god. Certes this mā shalbe as a brome that  
groweth in wyldernes / and he shall not se in  
inwarde syght / whan that good of the soul shal  
come to them / but he shall dwell in dypnes in  
the londe of wyldernes / thus sayth the lord  
god. Such men schaudren Chryste that is bothe  
god and man and hath halowed his bothe lawes  
with his precious dethe / and put in them the  
spryngte of lyfe by quyckenynge of his blode / to  
reue soules from dethe / and brynge them agayne  
to lyfe as the gospell telleth. Iohis. II. Where  
Chryste sayth. who so euer beleueth on me / yea  
though he be deed / neuertheles he shall lyue  
agayne both in grace and gloꝝy. But this is not  
in mānes lawe that may geue this power. Than  
is this afoule schaudre of these wayward fooles  
that thus studen in mānes lawe / and if it were  
the / and therfoze suche frowarde thoughtes de-  
parten their soule from god. Of al those spekit

Jeremy.

Iohis. II.

E.iii.

Jeremy

## The Lanterne.

Jeremy / and sayth of them full Barbery. From  
 the leaste vnto the mosse all sturven vnto coue-  
 tyse that is to vnderstande of them that ben in  
 the fendes churche / ferre from the preacher all  
 worke gyfe / therfore they wullen sal amonge  
 them that fallen / they shall fall in tyme  
 of vpsitacion sayth the lord god. God reuer-  
 syth this sentence agayne / for we shulde take  
 hede therto. But for they wol not amende their  
 sturves / and tourne theyr thoughtes to god.  
 Therfore god wyssheth them wo / and sayth  
 this by the prophete Mischeas. wo to you that  
 thynke y thing that is vnprofytable and wur-  
 then euyl in your sturves. In y moztowe lyght /  
 Peacemakers in Cristes churche mouen men to  
 reste / that Crist beghyte to his dyscyples whan  
 he was amonge them. Johis. xiiii. My peace  
 (sayth Criste) I geue you / my peace I leue  
 with you. His peace he lefte with vs whan he  
 wente to heuen / his peace he shal geue vs / whan  
 the world shall haue his ende / his peace he be-  
 toke vs / to helpe vs in this world / his peace he  
 graunted to vs / to solace vs in blisse / he hath lest  
 vs his peace to be our trusty clotþing / for if we  
 be clade therin / we shal overcome our enemyes  
 he shal graunt vs his peace / & we shal be suer to  
 reigne without ende / without any enemyes / he  
 hath lest vs his peace / that we deme not falsely  
 of our neygbboure in thynges that ben vncer-  
 tayne / he shall geue to vs his peace / whan  
 he shall make open the pryuytees of mannes  
 herte / and than shal be praysonge to euery man  
 of his god / after he hath deserved. Criste

Jo. 14.



hath leste amonge vs peace / that we shulde loue  
 togeder / hatynge synne and lounge vertue /  
 for thus he loued vs / for there is no charyte /  
 but of synne he hated & rented by by the rootes  
 in vs and in all other / than shall charyte geue  
 vs full peace / where we may neuer dyscorde.  
 Thus sayth sayncte Austyn vpon the same gos-  
 pell / that is afoze reherfed . Nowe grounde we  
 it in our mynde / these Peacemakers for they  
 wold haue this very peace among them standyn  
 armed at al pecys for dreade of theyr enemyes /  
 in y armour of Jesu Chryst. That saynct Paule  
 teacheth to the Ephesians / in y syxte chapiter /  
 wher he rehersyth syxe armours that armen the  
 soule / syxe for to defende / with the syxt for to  
 assaile. The fyrste is a girdle of chastite / & ther  
 by may we knowe that Paule byteth the wyrt of  
 the soule / & leueth bodyly armour. This girdle  
 girdeth by in theyr bynden & saueth chastite &  
 peace / & the body fro lechery in these thre de-  
 grees. In maydens / it keppth Virginite / in wed-  
 ded trewe matrimonye / in wydowes cōtynence /  
 y is fro bodyly vnclēnes. Take ye this girdle in  
 goddes name / y ye may standen pseyte in y peace  
 of your soul agayne al flesshely stirrynges. The  
 seconde armour is an haberyon of ryghtwys-  
 nes that is thynke mayled for falsboode shulde  
 not entre for to greue god or man / or trou-  
 ble this trewe peace. The thyrde Armour  
 is a legge barneys and boyng of affectyons  
 in the gospel of Jesu Chryst / and than they ben  
 dysposed to make peace amonge men / not

## The Lanterne

as the worlde asketh / but that they stonde sure  
and perspety in all aduersyte with Chyft and  
his gospel / to the dethe day. The fourth armour  
is a helde of fayth in which they musten quench  
all the fendes spenning darth / that be his tem-  
tarpons. Certes there may no dedly dynes stele  
in that man that hath the helde of trewe beleue  
hangyng in his herte. Therfore he sedyth his  
lyfe in peace and quarte fro al gofely syknes.  
The fyfte armour of the soule is an helme of  
heltthe that is cleyed trusty hope / for it berethe  
of strokes that y fende throwyth at manes soule  
with two dyscious gynnes. The one is obsty-  
nacyn or hardenes of herte. The other is des-  
peracyon or elles wanhope. But who that hath  
the helme of hope / though strokes lychten on  
them they shall in no wyse baste this paret ne  
synke into the soule / therfore he lyueth peace-  
bly in hope of goddes mercy. The syxt armour  
of goddes knyghtes with which they done as-  
saile / is the swerde of the spirite that is goddes  
worde / with this swerde Judith the wedowe  
smote Holofernes / and cut his heed from the bo-  
dy in sauynge of her people. And in this swerde  
Jhu Christe assailed the fende of hell. whan  
Christ said. Go Satanas / anon he fled away.  
For this swerde is full bathe and bryteth on  
bothe sydes / for it parteth at one stroke y soule  
and body a sonde / and it departeth in this lyfe  
vertue from synne / and it shall departe at domes  
day y good from the yuel / in this swerde kynge  
Solomon gaue true iugemente and dyuyned  
trust



# oflyght. Jo. xxxvii.

fruthe from the fallshode. God geue vs grace  
to take this swerde of kynge Salomon with  
Judith / and with Jesu Chryste / and than  
they is no doute / for al that taken this swerde  
and stande on this armour / Christ our captayne  
blessyth them and clepyth them bys chyldren.

Matth. 5.

Mat. 5. Blessed be al these peace makers (sayth  
Christ) for they shalbe cleped the sonnes of god.  
And este Christ sayth Loue ye your enemyes /  
do ye well to them that haten you / and pray ye  
for your pursuers and your schlanderers that ye  
may be the sonnes of your father that is in he-  
uen. But peace makers in the fendes church con-  
fedre them to gedder in a false peace / after the  
maner of this worlde / & Chrystes gospel damp-  
neth / where he sayth. I came not to mapteyne  
vicious peace. But to sende a warpe swerde to  
smyte synne from mannes soule / and this these  
synnesfull wretches throwen vnder fete / faith /  
trouth / & rightwysnes they counten at no price  
for they ouer leden the coultre after theyr owne  
lust. Therfore the prophete Dauid sorroweth on  
this myscheue. I haue (saythe he) sorrowed on  
wycked men / seyng the peace of synners / But  
Prestes and knyghtes of this some ben mooste to  
blame. Prestes that shulde be gostely teches and  
reconsyle the people by good counseyle to theyr  
god and bele them with his lawe / what with  
couetyse and many flesshly lustes these prestes  
ben so blinded that they knowe no wysdome /  
for Job askynge this question. Her wysdome  
may be soude anon be answerd with the spirite

Prestes.

Job.

E.B.

of

## The Lanterne

**Gregory.** of god / not in the sonde of lusty spuers. And  
 vpon this saythe Gregory in his Moralles.  
 These wordes of great sorow to them that ben  
 gylty. who that is fedde with pleasures or lustes  
 of this present lyfe without any doute that man  
 is departed from the vnderstandynge of euer-  
 lastynge wysedome. And sitthen these prestes be  
 geuen to this flesshely lustes they saylen goste-  
 ly soght & and wysedome / to ransake any goste-  
 ly spckenes or to serche aboute the perell of a  
 wounde / and yet they ben presumptuous to pro-  
 fer false medecyne / & vndertake great cures for  
 to make men hole / but they hurten them moche  
 sozer than they were before / as y lord moueth

**Jeremy.** by his pphete Jeremy. These prestes helydden  
 the contrecyon of my people with benyff or  
 with flume / that is with foule symony as we  
 reherfed afore. And they sayen. Peace / peace /  
 when they was no peace / they ben woorth to  
 be spent & haue done abhominacyon moche rather  
 in this cofaspon they ben not confunded / for  
 they haue not ben ashamed of theyr owne felo-  
 ny. Thus sayth the lord god / and este he sayth  
 from the preachours that commeth defoulynge  
 vpon all the erthe. These thynges sayth y lord  
 wyll ye here the wordes of these preachours &  
 prechen & desceyuen you. They speken & dyspon  
 of theyr herte / but not of y lordes mouth / they  
 sayen to tho that blasphememen me. The lord spe-  
 keth that peace shalbe to you / and they haue  
 sayde to eche man that walkethe in vberdnes  
 of his herte theyr shal come nane yll vpon hym.  
 And



## of lpght. fo. xxxviii.

And Gregoꝛe saythe . yppell pꝛestꝛes ben cause  
of ruyne & decaye of the people / & no wonder  
foꝛ whā the lpght is quenched that shulde shynē  
in pꝛestꝛes / thā is theyꝛ moꝝ synke with wick-  
ked fauour / and blyndnes that cumbrith yꝛ leder  
& the folower into the derkenes of hell as yꝛ gos-  
pell wytnessyth . whan the blynde ledith the  
blynde / fall they not thā both into the dyke oꝛ  
lake yꝛes playnly. The foꝛmer blynde is yꝛ pꝛest  
h wantith vnderstandyng / foꝛ you haue the let-  
tryne & sayle in good luyng / than he is a blynde  
pꝛest of whome Crist spekith / as the comen  
glose sayth / aboute nought he bofith the kno-  
wyng of godes law yꝛ dystroyeth yꝛ soꝛe with his  
wycked woꝛkes. The other blynde is man & wo-  
man yꝛ trusten in such pꝛestꝛes to lede them in the  
way of lyfe / & bryng them to saluacion . But  
Crist hath iuged both these partyes to fal into  
yꝛ dungyon. Of such pꝛestꝛes cometh debate in all  
the woꝛld yꝛ dystrobleth very peace & cryeth open  
vengeaunce . And these pꝛechours ben no pꝛe-  
chours but only in name / as a luscibozne is cle-  
pid apeny & is nought woꝛth. Knyghtes also ben  
to blame yꝛ mysusen theyꝛ power & wyl not rede  
in goddes lawe neyther lerne theyꝛ office . And  
therfoꝛe yꝛ wysema blameth the sayeng. Here ye  
knyghtes & vnderstande ye knyghtes foꝛ power  
is only of the loꝛde and strength cometh of them  
that is best that shall aske rekennynge of all  
your woꝛkes / and shal serche fully the inwarde  
of your thowghtes . foꝛ whan ye were my-  
nysters of godes realme neyther ye demed ryght  
fully / neyther kepte ye his lawe / neyther ye

Gregoꝛe.

Knyghtes.

## The Lanterne

walked in the way after goddes wyll / But ye  
strayed all a way as yf it were wyldde byons / in  
ostyn takynge of moche meate that styrreth you to  
moch dzyrnyng / than ye lyggen longe in co-  
rthys that draweth you to Lechery / & sometyme  
to spousedreche and other foule Encennes / and  
of this cometh the fryupng and fryghtynge euer  
anon that byrnyeth you to envye and hate of  
eche othere . Howe shulde ye knyghtes mayn-  
tayne peate whan ye forsake it in your selfe / for  
with your greuous tyrannye oppzession & extor-  
cyon your awe is lawe . who dare say nay / But  
as ye woll your selfe . But wete you well thys  
is the hope of them that shalbe dampned as the  
wyse man sayth . Our strenght / our power / be  
it to vs the lawe of ryght wysnes . Here ye ther-  
fore ho we dzedfully it folowith y sentence sayd  
aforne if that ye wol not amende you . Ferefully  
and sone it shal be we to you that most harde in-  
gemente shalbe to them that lorden o2 that hol-  
den lordesshype ouer poo2e byethene / mercy is  
graunted to them that ben lowe in herte myght  
men myght shullen suffre turment / forsothe  
the Lorde shal not withd2awe the person of any  
man neyther he shalbe ashamed of any mannes  
greatnesse / for he hath made bothe small and  
great / and charyth ne one ne othe / forsothe  
to the stronger is made stronger crucyacyon in  
payne . These forsayde prestes and knyghtes  
thronge such vicious dedes leden y commenes  
on the2 ryng / and bolden them in synne / so  
that all this worlde is set in errour in batayle  
and



of lycht. To. xxi.

Jeremy.

and in warre. But now we be comen to the p[re]ste  
the wordes that god hath sayde by the p[ro]phete  
Jeremy to teache his chosen seruantes. Al these  
ben aduolterers and a company that breken the  
lawe / they haue stretched forth theyr tonge as  
a bent bowe to shute lesynge & no trouth / eche  
man at other / they ben comforted in the erthe /  
for they gone from yuell to yuell / and they haue  
not knowen me sayth the Lorde god / eche man  
from his neybour kepe them selfe full wysely /  
and in his owne brother he may haue no truste /  
for eche brother in dysseyte shal begyle other /  
and the man shal scozne his brother and they  
shal not speke trouth / for sothe they haue taught  
theyr tonge to speke lesyng / and for they wolde  
done wyckedly they haue soze traueled / they  
haue forsaken in trechery to knowe me / saythe  
the Lorde god / wherfore these thynges sayth y  
Lorde of hostes. Lo I shal wese them togeder /  
and I shal p[ro]oue them / what shal I elles do /  
from the face of my people an arrowe woundyng  
is theyr tonge / for it speakyth gyle / and he spe-  
keth with his frendes / peace with his mouth /  
but p[er]uently he saveth for hym spyres to discerne  
them. Nowe whether shal they not bysytte vpon  
these thynges saythe the Lorde god or shal not  
my will be venged vpon suche a folke ? as yf he  
wolde save. I shal be venged / for as theyr wil  
is to go from me so my wil is to be venged vpon  
the when I se my tyme / but happily here some  
woll saye god woll not take vengeance on his  
chrischen people / god woll not lese that he bere  
bought

## The Lanterne

Here 116.

Bought with his precious blood. To the first  
we answeren by the mouth of god. Jerem. 16  
your fathers (sayth he) haue forsaken me / and  
gone after goddes for to do them seruyce / and  
wozshipp them also / but they haue forsaken me  
and not kepte my lawe. But ye also done moche  
worse than euer wrought your fathers. Lo eche  
of you walketh after the breydyng of his euyl  
herte / that he here not me sayth the lord god /  
and I shall cast you away out of this erthe / into  
a lande that is vnknewen to you and to your fa-  
thers and there ye shall do auarice to aspen god-  
des that shall geue no rest neyther nyght ne day.  
And to y<sup>e</sup> secōde we answeren as Christ sayth in  
his gospel. Frende howe entrest thou hether not  
hauynge thy byddale clothes / & he wapt domb.  
Than this kynge Jesu Christe sayd to his my-  
nisters. Take this wretch / bounden hande & fote  
& sende him into vttermoost darkenes / their shall  
be wepyng and gnastyng of tethe / vnderstande  
thou by this / frende / both man and womā that  
hath taken christendome / and holdeth  
the name / but they wanten in  
theyr luyng the woorkes  
of treue beleue therfore  
Christ wardeth  
them in to the payne  
of hell.

How y<sup>e</sup> good of y<sup>e</sup> secōde church  
accozdyth with the first  
churche. Ca. x.

Here





Here shal we tel howe the good  
 of the seconde church accorde  
 with the fyrste church appo-  
 pzed to god / faythe / hope / &  
 Charite / as we haue sayde a-  
 foze knytten togeder god and  
 man in one beed of this church.  
 This knotte is knytte so sekely that it shal  
 neuer moze fayle neyther here ne elles where  
 as the wyseman sayth. The thre folde corde is  
 ful lothely bursten. For to make this thre folde  
 corde we must haue thre synkes / eke the forth  
 persyte tyll this corde be wrought / by whiche  
 this church shalbe drawen vnto the holy Try-  
 nite. These ben the fyrst thre / a chaste body / a  
 clene soule / and goddes truly dysposed than it  
 shalbe eked with good holy thought & a persyte  
 dede / moze ouer we must large forth synste of  
 mouthe sozo we of herte / & amendes makynge /  
 after this it askyth prayer / fastynge / & almyse-  
 dede / than must we put to / nombre / weyght / &  
 mesure. Also we must eke this worde in minde /  
 wyl / & reason / and helpe forth to thende with  
 fayth / hope / & Charite / than we shal neyge  
 to our god thozough grace / mercy / & ryghte  
 nes / tyll we se god in Trynite / fader / Son /  
 & holy Goste. Euery mebre of this church hel-  
 pith / & it may to wyche one parte of this corde  
 for the comen ppyte as sayncte Austen saythe.  
 Holy church is a ferme of all ryght wyse-  
 nesse / that is to say a comen accorde of al good thynges  
 and this church prayethe in comen / and  
 wyche

## The Lanterne

teacheth they2 wo2kes in comen. for without  
fellowshype of this generall church baptisma  
may not prosyte neyther the dedes of merce /  
but it be that the paynes of hell be the lesse / all  
the members of a man traueyn in they2 ordre  
eche for to socoure othere / none for to hyndre /  
but for to do they2 comyn helpe to the prosyte  
of the body. Thus it is of the members that ben  
in Christes church / for it is a godly body that  
growith with they2 mebers / they2 one sayseth  
an othere helpeth till the corde be made. Some  
haue moch of wysedome / to knowe holy wyse.  
Some haue saye eloquence to preche it to the  
people. Some haue moch of gostely strenght to  
suffre tribulacion. Some haue pety and releuen  
they2 nedyn neybours. Some tenden vertuosly  
to minister sacramentes. Some stoen byely to  
rest in heuenly thynges or bykynges / but all  
suche thynges ben in comen to them that shal be  
saued / as the prophete sayth. Spekyng in the  
person of the generall church. Lorde I am par-  
tener of all them that fere or dreden the / and of  
all that kepe thynne holy commaundementes.  
Thus teacheth also the comen crede in an ar-  
tycle of the sayth y must nede be graunted whiche  
is / the communion of sayntes. for what that  
euer be done in Rome or in any other places / yf  
that thyng be couenable in the syght of god /  
than it is couenable to all these members that  
seruen god in vertue to helpe them to their ende-  
lesse ioye as we haue sayde afoze / herto accor-  
dyth saynt Jerome spon this texte of Christes  
gospell

Jerome.



gospell. Math. 16. Christ sayd to Peter and in  
 him to all his folowers / to the and to all suche  
 as thou arte I wil gyue the keyes of y realme  
 of heuennes is this church here in erthe. Jerom  
 sayth / and the mayster of the sentence reherseth  
 this. All ye mynisters of the church in byssopes  
 and prestes haue the iudiciary power as saynte  
 Peter had / but therfore Peter speyall toke of  
 god this power that all men may vnderstande  
 that who so euer departeth them from vnyte of  
 stedfast fayth and felowshyp of this church / he  
 may nerther be assoyled fro bondes of his syn-  
 nes neyther he may entre into y blysse of heuen.  
 Se nowe here both leryd & lewde how pzaues  
 ben in comyn and all other suffrages to thys  
 gostely church. whence cometh tha this out crye  
 that is set on bzoche / sale / keue / in euery church  
 to sell these gostely thynges with suffrages and  
 soplemetes / & many peres of pardon & a plena-  
 ry indulgence A pena et culpa / but moche rather  
 it shulde be sayd / a glozie et pecunia. Certes  
 they come from byneth of the fendes temptynge  
 & ben bozne all about of his cursyd members / to  
 popson the people in mysbelene as saint Jerom  
 sayth and parte them from goddes felowshyp by  
 wrytnesse of saynt Austen / & dryue them  
 to theyr endeles payne / as we  
 haue sayd afozne.

Math. 16.

Jerome.

**C** Of ioye in tribulacyon.  
 The. xi. chapitte.

f. ii.

But

# The Lanterne



But for that we reppeue these  
synnes thys puell parte grut-  
eth and pursucth with strong  
hande to pryson and to flee /  
therfore muste we lerne thys  
loze of Chrystes holy gospel.

**Math. 5.**

ye ben blessed whan  
men haue cursed you / and haue pursued you / &  
haue sayde all puell agaynst you speng for me /  
ioye ye and be ye mery / for your mede is moche  
in heuennes. And also saynt Peter sayth. whan  
that ye suffren any thyng for ryghtwysnesse.  
Blessed mote ye be / saynt Paul affirmeth this  
sentence y goddes seruantes shullen haue payne  
in this lyfe to kepe them in vertue. 2. Thimo. 3.

**Luke.**

All that euer wol lue mekeþ in Chryst Jesu  
shal suffre persecucion. And saynt Luke sayth of  
y wordes of Paule in dedes of y aposteles. Act.

14. By many tribulacions it becometh vs to en-  
tre into the realme of god. And thus saythe the  
pphete. Many ben the tribulacions that fallen  
to the ryghtwysse & fro them al / whan tyme co-  
meth god shal deliuer them. Chryst behyght the  
maner of lyfe / to his owne discyples / and gaue  
them cōforte that they shulde haue a gracous  
despuerance for than shal blysse be moche the

**Jo. 5.**

sweeter whan they comyn therto. Jo. 5. Truly  
I say vnto you y trouth / that ye shulde sorowe  
and wepe / forsoth the worldde ioye / & ye shulde  
be full heuy / and after this your heuynes shalbe  
toured into ioye / and your ioye shalbe sekþ  
that no man shal take it from you / and for this  
ioye



loye shalde sauour well to them that ben his lo-  
 uers he sendith them tribulacion / as saynt Gre-  
 gozr sayeth. God Bewith to his chosen / Marpe-  
 nes in this iourney / lest by hap yf they delpyed  
 them in this dedly way / they myght forgyete  
 thynges that ben in y heuylly countre / tribulaci-  
 ons y brisen vs downe in this wretched world /  
 they constrayne vs to go to god / that they light-  
 ly myght be dāpned / for y euen that synne clo-  
 syth / payne maketh open / & many that haunten  
 thest with many other synnes if they were lame  
 blynde / or croked of godes visitacyō they shuld  
 cesse & serue theyr god / & do penance ful trewly  
 as Crisostome sayth. Omeli. 2. The soule is a  
 spirite (sayth he) and dzedeth spūall paynes of  
 the fleshe. And therfore sayntes dyspyssen the  
 paynes of this world / & dzeded y last iugement  
 where spyrites ben tourmented / forsothe the  
 fleshe can not dzeded gostely paines to come / but  
 he dzedith in this life to suffre any paines / ther-  
 fore y puerlessen not to do syn / but if iugement  
 of the fleshe constraynen them to be styll & for  
 this cause y lord shal sende vpon his seruantes  
 soze punysshing to theyr fleshe & other tribula-  
 cions. The lust of y fleshe may be sweled from y  
 couetyng of puerll. we muste nedes breke the nut  
 yf we wyl haue the corne we must nedes suffre  
 trauell / yf we despyren reste. So must we nedes  
 suffre payne yf we wyl come to blyss. He is a  
 false coward knyght / y fleeth & hydeth his hed  
 whan his mayster is in y felde beten amonge his  
 enemyes / but our lord Ihu Christ was beten of

## The Lanterne

the Jewes / and after dyed in the felde on the  
mounte of Caluarie to pay our ransome / he  
toke his deeth for that he was nothinge guilty /  
and his body whan it was offered / made at the  
full for redempcyon of mankynde. Therfore the  
wysseman sayth. Eccle. 29. Forgete thou not  
the kyndenes of thy bozowe / for sothe he hath  
geuen for the his life. This bozowe is our sovereyn  
god that without mede came from heven in to  
this worlde to bozowe his people / & in takynge  
of fleshe & blode of the virgyn mary / he beweb  
his grace and kyndenes both in worde and wor-  
chynge. But in geuynge his lyfe / he leyde his bo-  
dy in pledge / yea to the deeth he wold not spare  
to suffre extreme payne / so moche he loued his  
people / yf that sayth he in his thys maye not  
be forgotten. Some forsaken synnes and sven  
Charyte in vertue and this is a great kyndenes /  
though they sven no hyer. Some do wake in  
abstynence and studen holpe lessons / thys is  
than a greater kyndnes / yf thou fle from syn.  
Some ben redy whan they ben called of the  
holy goste to suffre deeth for Jesu Charyte / and  
wytnes of his lawe / and whan they haue cenes  
in luyng / this is the greatest kyndenes as the  
gospel seith. Jo. 15. A greater loue or charite  
may no man haue than to lese his lyfe for his  
frendes soule / we were dere and lesse to god  
whan we toke the bapty sme / But we haue moche  
dere worther whan we done the workes that  
god hath bydden in his lawe without any  
chynge / and yf we maynteyn this bapty sme

✱ Jo. 15.



not go therfro / neither become rennegates for þe  
 paynes þe may sal / but thinke on Cristes passyō  
 that swageth al heuynes / that we ben most dera  
 woorthy / and woorthy hest meryte / & therfore  
 saynt Paule sayth to the Galathies. here be it  
 to me / to make any gloze but in the crosse that  
 is the passyō of our lord Jesu Criste / by  
 whome this worlde is crucified to me / and I  
 am crucified to the worlde. Some ben not cru-  
 cified to the worlde / but the worlde is cruci-  
 fied to them / for they despise the worlde / but  
 the worlde not them. Some ben crucified to  
 the worlde / but not so the worlde to them / for  
 though the worlde despyse them / they dispy-  
 sen it not againe. Some ben neyther crucified to  
 the worlde / ne the worlde to them / for neyther  
 they dispyse the worlde / ne the worlde them.  
 In the fyrste degree were the apostles. And in  
 the seconde degree ben other good livers. But in  
 the thyrde & fourth degre / bene tho þe shulde be  
 dampned / & therfore we shuld vnderstande that  
 some suffren payne for to saue the people / and  
 so dyd Jesu Crist / whan it myght not saue the  
 selfe / & showed his great kyndenes. Some suf-  
 fren payne to purge them of theyr synne that  
 they haue done i time afoze / & cryen god mercy.  
 Some suffren payne to kepe them from syn that  
 they shulde be comburd with if no payne were /  
 but some suffren payne for they haunte syn /  
 and for they maken none ende. Iopne than the  
 crosse of Crist vnto our bare flesch / that our  
 parte may be founden amonge these holy saintes

## The Lanterne.

that wylfully forsoke them selfe / and ioyed in  
tribulacion as sapient James sayth. Ja. I. My  
Brethern hope ye all iove whan ye haue slyden  
amonge dyuerse temptacions knowynge that y  
promynge of your sayth / wyrcbyth patience /  
forsoth patience hath a paryte worke / that ye  
nowe be persite / in soule and hole in body / and  
in notspynge saylynge.

**O**f the fendes cautples by the  
which he pursueth in his members  
the keepers of goddes comaunde  
mentes. Ca. xii.

**H**e puel parte of this church shall  
neuer cesse with the malpce that  
they may to pursue good leuvers: but  
for his chosen chyldren god shall a-  
bregge the dayes of ther wodenes &  
shal men wel knowe as John sayth to y church  
& geuith it good cōfort. Apo. 2. Wrede thou not  
tho thynges which thou arte for to suffre / Lo y  
deuyl is for to sende of you i to prysd / & ye shal  
haue tribulacion ten dayes by dene: be y faithful  
to y deth / & I shal geue y a crowne of life / be y  
hath eares of heyrng / here be / what the spirite  
sayth to y churches / who y hath overcomē / shal  
not be hurt of y seconde deth / vnderstande y by  
this deuyl all y cursyd people y shal pursue good  
leuvers vnto the worldes ende / somtyme moze /  
sometyme lesse / & diuers paynes of tourmēty  
& vnderstande thou by these ten dayes / y ten cō-  
maundementes for they ben light of mānes wylt  
in y derkenes of this worlde / as y day passith y



nyght in his clere shynng. Of these ten comān-  
 demētes yf sende sayneth his action to trouble the  
 good of yf church & sende them to pꝛyson / & here  
 it semeth spedver to tell yf sendes cantyles yf he  
 seth in his mēbers agaynst godes bestes / & as yf  
 cloude in yf day so marrithe he mānes wites. The  
 first best of god is this. Exo. xx. Mat. xxij.  
 Mar. xxij. I am yf lord the god yf haue lad the  
 out of Egypt fro the house of thraldome / before  
 me thou shalt haue none aspen goddes / thou shalt  
 not make to the any grauen thyng / yf is in heuen  
 aboue noꝛ in erthe beneth oꝛ of the founnteynes that  
 ben in waters vnderneath I am the lord the god  
 a strong Jelous louer visyting yf wyckednes of  
 fathers vpon sonnes into yf thirde & fourth gene-  
 ration of the that haten me / & I doyng me  
 into thousandes to them that louen me & kepen  
 myne bestes. Agayne this comāndement yf sende  
 hath leyde two snares / & in them he catcheth yf  
 people yf they may not scape: but ether they must  
 graunte to his wol / oꝛ elles they shal go to prison  
 The first is cleped obedyence yf the sende chalen-  
 geth chiefly foꝛ to be done to him / oꝛ to his see-  
 tenauntes / as to pꝛelates oꝛ to pꝛestes that ben  
 his officers / & asken this obedyence / what euer  
 they comānden / yf symple me obey to the / & hve  
 & low. Al this world crieth loude after this obe-  
 dience: & sayen what euer the souerayn biddeth:  
 yf shalt obey thereto. Here we graunte of beleue yf  
 we oꝛen obedyence to our soueraynes yf techen  
 vs to knowe god & dꝛede him / ve whether they  
 that ben ministers in the spirall parte oꝛ officers

## The Lanterne

In the temperate we must obey to them in that  
they obey to god / and lerne vs obedience / for  
thus is wrytten. 1. Reg. 15. No whether wyl the  
lorde bzent offerynge or sacryfices / and moche  
better it is to take to lawe than to offre yf fatnes  
of rammes / for it is as the syn of wytechrafte /  
to spght agayne god / & as yf felony of Idolatry:  
not to consent to goddes woꝛde for this cause /  
therfoze that thou hast cast awaye the woꝛde of  
the lorde / the lorde hath cast yf away that thou  
be no longer kynge. And to this the wyseman  
accoꝛdeth and sayth. Moch better is obedience  
than sacryfice of fooles / for yuell folkes wote  
not what they done. And saynt Paule teacheth  
an open rule of this maner of obedience with the  
cause of souerantye and knytteth them both to  
geder. Obey ye (sayth he) to your soueraynes &  
vnderlowte ye to them / and the cause why / is  
this. Forsothe they waken perpyttely as for to  
perde a rekenynge for your soules yf this cause  
be taken away / obedience cessyth there also as  
the philosopher sayth / when the cause cessyth /  
the speede therof shal also cesse. But saynt Peter  
teacheth obedience that we shuld done to lordes  
& that in moze larger maner than we owen to yf  
clerke. Seruantes (sayth he) be ye subiectes  
in all dꝛede to your tempozall lordes / not onky  
to good and easy lordes / that is to say in loue /  
But also to tyrantes yf is to say in pacience / but  
sendes bymmes fawnen them to be on Chrystes  
syde and to do corrections after Chrystes wil /  
& seyn / they aske obedience to amende soules  
when



# oflyght.

To. xlv.

Whan they do this thing in dede that they here  
 speken than we shal obey to them / and elles we  
 shal answere as Peter sayde to prestes & bps.  
 shopes / of the law. Act. 5. It becometh more to  
 obey god than man. Sayncte Jerom sayth. Yf þ  
 prelata of the Lorde bydde any thinge that ac-  
 cordeth with goddes wyll / obey thou then to  
 them / yf they bydde the contrary to god and to  
 his lawe than say thus / I must rather obey to  
 the Lorde of the soule / than to the Lorde of the  
 body. For Christ sayth Mat. 10. & Luce. 12. wil  
 ye drede them that slayne þ body / forsoth they  
 may not slee the soule / but rather drede ye hym  
 that may slee bothe body and soule / into hell /  
 thus I say to you drede ye him. And saynt Gre-  
 goy sayth. This forsayd rule of obedyence shal  
 be streytly kept. In chyldren to theyr parentes.  
 In seruautes to theyr lordes. In clerkes to ther  
 mapsters. In prestes to there prelates. And yf  
 we passe this rule in doyng of obedyence / than  
 we were vndunum to god / and folowers of Lu-  
 cyfer. The seconde trappe of the fende is clepyd  
 pylgrymage / but moche rather it shulde be sayed  
 the outrage of foolkes. For pylgrymage in de we  
 fourme is euermore good. The payntours ma-  
 kith an ymage forged with dyuers colours tyll  
 it seme in folkes eyen as a lyuely creature that is  
 set in the church in a solemne place fast bounde  
 with bondes for it shulde not fall. Prestes of the  
 temple begylen the people with the soule syn of  
 Balaam / in there open prechyng they sauen  
 that goddes power in wyrcyng of his miracles

Jerome.

Matth.

J.B.

lowyts

## The Lanterne

to wyth do wne in one ymage / more than in a na-  
 ther / and therfore commyt and offrit to this:  
 for here is shewed moche vertue. Lorde howe  
 dare these fedes for dzeded thus blasphem the  
 god and vse the synne of Balaam that goddes  
 lawe hath dampned: Sithen Christ and his dis-  
 cyples forsoken this / the welthe of this worlde  
 and syneden a pooze lyfe / as our beleue teachith:  
 why gadren ye prestes rycheesse with your pain-  
 ted ymages to make your selfe worlde ryche in  
 spryng of the people / and yet ye done moche  
 worse / and for ye and your consentours / thus  
 doynge bene very Idolaters / as sayncte Paule  
 sayth Corint. I. This people (sayth he) sayeng  
 them selfe to be wyse / they bene mad foolles /  
 for they haue chaunged the gloze of god that  
 maye not be defouled / into the lykenes of man-  
 nes image that maye be defouled. And Paule  
 saythe when they knewe the ryght wysnes of  
 god / they wolde not vnderstande that they that  
 done suche thynges bene worthy of dethe / not  
 onely the doers but also they that consenten to  
 the euell doers / for god saythe thou shalt  
 neyther worshyp ne loue them for thou shalt  
 neyther do sacryfyce to image ne offerynge and  
 that meaneth god when he sayth / thou shalt not  
 worshyp them with no godly worshyp / but /  
 yf they be paynted truly as nye as man maye  
 to bypunge to mynde as Gregoꝝ sayth the pas-  
 sion of Iesu Christ / & martyrdom of sayntes  
 as seuede mennes booke. But sayncte Auston  
 sayth vpon all wyse they haue deserued to erre  
 that

**¶ Paule.**

**¶ Gregoꝝ.**



# oflyght. Fo. clvi.

that seken god not in booke / But in paynted  
wordis / he also sayth thou shalt not bowe to  
these ymages / thou shalt not seke these yma-  
ges / thou shalt not swere by them / neyther  
knele to them ne kyssse the / neyther put sayth /  
ne hope / ne truste in one ymage / moze than in  
another / and thus menyth god whan he sayth  
thou shalt not loute them. But true pylgrymage  
is done on .viij. maners. ffirst we ben pilgrymes  
whan that we ben bozne / as the comyn glose  
sayth vpon Genesis. Every cyteyne of the he-  
uenly countre is a pylgreme of this worlde /  
for all tyme of this present lyfe / and whan we  
trauelyn soze to kepe goddes bestes that we done  
our pylgrymage / as the propheete sayth. Psal.  
118. Lorde thy commaundementes weren my  
songes in tyme of my pylgrymage. The seconde  
tyme / we ben pilgrymes whan we gone to the  
churche as it is wyrtten. Luc. xxiij. Tu solus  
peregrinus es in Ierusalem. &c. whan we done  
in the churche in fourme as god hath taught  
vs / than we done our pylgrymage. For thus  
sayth sayncte Luke. Luc. 2. Cum sanctus esset  
Iesus annorum duodecim. &c. The thyrde  
tyme we ben pilgrymes / whan we dyspente the  
nedye / and whan we beken almyssede / we  
done our pylgrymage. Luc. xiiij. So thou forth  
anone into stretes and wayes and bynge in to  
thyne house these thre maner of people / poore  
feble / poore blynde / & poore lame. The fourth  
tyme Drestes bene pilgrymes that studen ho-  
lye wyrt tyll they haue plenty in theyr mynde  
of

Psal. 118.

Luc. 24.

Luc. 13.

## The Lanterne

of this benently wysedome / and than they byen  
them fast about in all the bryde worlde to dele  
this gostely treasure amonge the wyttles pro-  
ple that is in poynt to spylle for hunger in wan-  
tyng gostly teachyng as it is wyrtten. Jo. 4.  
Were frende thou doste ryghtfully what ever  
thou doste into our brythern / and namely into  
pylgrimes that pzerchen the gospell / and bene  
apayde where they come with pooze symple spa-  
krode. The fyrste tyme tho ben pylgrymme that  
wonnen in a towne where is neyther pzepte ne  
forde to terte them / neyther to rule them / and  
than they gone vnto the place where they may  
be taught and ruled vnder gouernance. This is  
pylgrimage as it is wyrtten. Bene. 12. 20. and.  
26. There is no other pylgrymage that maye  
please god out take this that we haue sayd / and  
all hols wyrt berythe wytnesse / for when the  
body is layde in graue and the soule forth pas-  
syth to blyssse or to payne wether that it be than  
the fyrste pylgremage is ended. The seconde co-  
maundemente of god is thus. Exo. 20. Thou  
shalt not take the name of thy god in vaine. And  
Matth. 5. Christe sayth in his gospell. Matth. 5. Forsoth  
I say vnto you / not to sweare in any wyse / ney-  
ther by heuen for it is the throne of god / neyther  
by the erthe / for it is the stole of his seete / ney-  
ther by Ierusalem for it is the cyte of a greate  
kyng / neyther by thyne heed / for thou mayste  
not make a heare whyte or blacke / forsothe be  
your worde / ye / ye / and nay / nay / with herte  
and mouth accordyng agaynst this comaundement  
the



the deupst in hys members constraynen men to  
 swere and leuen there handes on bokes / & than  
 he putteth them to open same / and if they leue  
 his byndyng he sayth by lawe they ben relapse /  
 and than they shalbe bzent. And this is an hy-  
 deous cload upon this schynfull day to payne  
 men for keepyng of goddes comaundementes. For  
 saynte Austen saith upon the gospel. Christ hath  
 taught that thyng that is of moze perfection /  
 that thyng that is of inspyrmyte he hath suffred:  
 that thyng that is superstycious he hath cutte  
 away / it is of perfeccion / not to swere in any  
 maner / it is of inspyrmyte for to swere constray-  
 ned / but it is of superstycion to swere dayntly.  
 For the wyseman sayth. Sap. 14. Swerynge  
 is no vertue but payne of synners / eyther of the  
 that wyll not gyue credens / but ys men swere /  
 or elles of them that sweren withouten cause.  
 And therfore Crisostome blameth prestes for  
 they byngen forth bokes / to compell men to  
 swere upon them / & asketh this question. Whe-  
 ther is not he that setteth an house on bynnyng  
 gylty of this bynnyng: whether is not he that  
 byngeth a swerde with y which man slaughter  
 is done / gylty of this manslaughter: So they  
 y byngen forth bokes on whiche men forsweren  
 them ben gylty of this swerynge / and he sayth.  
 Yf the people wyll save the sothe without any  
 othe / wherto shulde they swere: And ys they  
 supposen they wolde say false / why shulde they  
 be compelled to forswere them selves: and the  
 greatnes of synne standyth greatly and chastyt

## The Lanterne

in suche ordynaryes / eyther secker oz spillast as  
this doctour proueth / nought exceptyng pur-  
gacion without such othes / and of this swerping  
cometh wyckednes / and goddes greuous ven-  
geance / as the wyseman saythe . A man moche  
swerpunge shalbe fulfpled with wickednes / and  
vengeaunce shal not go from his house . Yet en-  
myes pursuen agayne this comaundemēt / & sayen  
that Christ him selfe swoze / & his sayntes also.  
Swere by this boke thou obstinate mā oz elles  
thou shalt to pryson / thou shalt swere in our  
courte by cause of thyne insympte as sayntes  
hath taught when thou arte constrayned to thys  
we sepen that Ihu Christ forbedyth on al wyse  
swerpung by any of these . iiii . thynges & he hym  
selfe reherseth / that is to say / heuen / oz erthe:  
Iherusalem / oz by thyne owne hed / & whā these  
fourre ben out taken / with al þ is in heuen / ye  
shal not groude your vicious swerping / tyll that  
heuen befallen. To this þ saynte Austen sayth.  
Thou shalt swere compelled / we graūten wel a  
foze a iuge / if elles me wyl not trowen þa / But  
neyther on bokes shulde we swere / neyther by  
goddes creatures but after the fourme that god  
hath taught by Jeremy þ pphete Jeremy . iiii .  
Thou shalt swere. The lord leuyth in trouth &  
dome / and rightwysnes. The lord leuyth is to  
mene / by god oz by thyne holy dome / oz by thy  
trouth. Thus shalt thou not swere but with thre  
condicions. The fyrst is trouth in the conscience  
of them that swerith without any gyle. The se-  
conde / that it be done in dome / to exclude al ma-  
ner



of lyght.

Jo. xlviii.

her of idle and Bayne swerynge. The thyrde  
that it be in ryghtwysnes / and in no maner of  
deceyte / ne hindryng to our neybour / ne dys-  
cording to ryghtwysnes of god / But we may  
in no cause swere by bokes / as we haue sayde  
afoze / neyther by lyfely creatures / as by sapu-  
tes or by any such other. For the wiseman saith  
Custom not thou thy mouth to swere by names  
of sapntes for Chrysostome saith. Omeli. 12.  
He that swereth by a creature / doth ydolatre /  
he that swereth by creatures / synneth double  
folde / yf though it war so / that sweryng were  
lesul / ones / for he swerith / a nother tyme / for  
he makyth him selfe a false god / for what so  
euer it be that a mā swereth by / yf thynge he ma-  
keth his god / sozde how mony mē & women ma-  
ken the false goddes / sytthen welnye all this  
worlde hath custome to swere by one saint or by  
another. Certes these forsaide enemyes ben cause  
of this blasphemus sweryng / what with theyr  
sclaunders & somtyme with their soze punysching  
& freyl people cannot stande / but yelde them to  
this fēdes temptynges. The thirde comāndemēt  
of god is this. Exo. xx. Haue mynde to halowe  
thyng holyday. In six dayes thou shalt worke &  
do all thyne owne werkes / sozath the seuenth  
day is the saboth of the lord. Thou shalt not do  
any seruyple worke. These six shalt kepe this ho-  
lyday. Thy son & thy doughter / thy seruaunt / &  
thyng hande mayden thy beest / & thy strainger / yf  
is win thy gates. In six dayes god made heuē &  
erthe / & the see / & al thynges yf ben in the / & he  
rested

## The Lanterne

in the vij. day. Therefore god blessed the day of  
the saboth / and made it holy. Agayne this com-  
maundemente the sende in his members giveth  
leve to chapeman to bye and sell. Ye within the  
sentuary / on the holy souneday. And Bytellers  
of the countre holden cominen marketes / yet se  
thou moze whatsynnes agaynste this beste of  
god / great farres of the pere for the most parte  
ben sette on the saboth day by the sendes coun-  
cell. God toke full hyderous wrecche vpon the  
chyliden of Israell when they wrought scruple  
worke vpon the saboth daye as it is wryten.  
Eccle. xxxij. Halowe ye my holy day / forsothe  
it is holy to you who that hath defouled it / he  
shalbe deed / & he y doth any scruple worke ther  
in / his lyfe shall peryshe from the myddes of  
his people. And so for gatherynge of styckes on  
the saboth day / a man at goddes byddynge was  
stoned to the dethe. Therefore Nemias a mā that  
dreade god wyl suffre none to bye ne sell on the  
saboth day within the gates of Jerusalem / nei-  
ther aboute the walles / and charged all Bytel-  
lers that they shulde ceasse / and yf they wolde  
not take hede they shulde fele his handes / for  
he thought for to warre on them as on goddes  
enemyes / but yf they wolde obey to god in ha-  
lowyng of his saboth day. This p[ro]cess is wry-  
ten in the booke of Nemias in the laste chaptre.  
Lo howe streptly the Jewes kepten goddes byd-  
dynge / and god smote them with bodely payne  
whā they dyd forgete. But charysten men maken  
theyr gost howe they be moze paynted in scruples  
of



of theyr god / then euer were the Jewes who  
 that euer mekely proueth his woꝛde in dede tha  
 may he say boldely that this tyme of grace is of  
 moze perfeccion / by vertue of the sacramen  
 tes and fredome of the goſpell than was Moſes  
 lawe / and thou a moze purſyte man in ke  
 pyng this perfeccion / but if thou be in apoſta  
 tate in bꝛekyng goddes beſtes than is thy pay ne  
 moch the moze / as paul ſayd to the romaynes  
 Ro. 11. Forſothe thou ſtandeſt in the ſapth / nyl  
 thou be proude / ne bere the neuer the hyper / but  
 abyde thou mekely in the holy drede of y lord.  
 Forſoth ſyth that the lord ſparyd not y kynde  
 ly oꝛ naturall bꝛaunches / that is to ſay / the  
 Jewes that he choſe to be his kyndeſy herres /  
 beware leſte he hap he ſpare not the that ca  
 meſt out of the bethen ſtocke / and arte planted  
 in by grace of Chriſt and of his goſpell. Se now  
 thynne apoſtaſy thou bꝛekynde wꝛetche and the  
 falſeneſſe that thou byſt agaynſt Chriſtes goſ  
 pel. Mat. 21 Mar. 9. Luce. 19. Jo. 2. Jeſu en  
 tred in to the temple of god / and he caſt out all  
 ſellers and byers in the temple / and y boꝛdes  
 of money makers / and he touned byſp downe  
 the chaires of them that ſolden doves / and ſayd  
 vnto them as it is wꝛyten. Iſaie. 6. Thynne  
 houſe is cleped an houſe of prayer. Forſothe ye  
 haue made it a denne for theues. Chriſte forbe  
 dyth the layte the byſynge of theyr marchandyſe  
 eyther in towne oꝛ in church on the holydape /  
 and he dampneth moze ſteerty among theſe vi  
 tious preſtes byenge of theyr benefices / and  
 ſellynge

## The Lanterne.

sellynge of theſe ſacramētes as þe doctour Docto<sup>r</sup>  
ſayth / vpon the ſame goſpell / they ben ſellers  
of doves / that ſellen ſpiall thynges / & though  
they crye not with there mouthes. neuertheſſe  
they ſaven with Judas. what wol ye geue / and  
I wol betraue hym to you : Thus cryen our  
Monkes & other baſtarde religyon that ſellen /  
as they may take therfore: their habyte / & their  
ſuffrages / and other preſtes done alſo wyckedly  
that treten deuyn ſeruyce / and ſuche ben now  
multiplied in the church of god / therfore where  
as thou weneſt that the houſe of prayer is / ther  
ſhalt thou redeſſy fynde a denne of many theues.  
For ſothe al that entren not by the doze / that is  
Chriſt / but by money or by ſeculer fauour: they  
ben nyght theues & day theues that entre in by a  
broken wall & wetynge Jeſu Chryſte / for he  
proueth not their dedes / and that is vnkno-  
wynge. For that is the church nowe all to bro-  
ken downe / whan the vnable is auanced to the  
church benefyce / eyther for prayer / eyther  
for payce / eyther for vnderwe ſeruyce / ſythen  
our lozde Jeſu Chryſte ſayde to his dyſcyples  
that one of theiſ was a deuyl / and mente it by  
Judas / be not theſe apoſtates that done as yuel  
as he / worthy to be clepyd deuylles / by the  
ſame reaſon they be great queſtioners & askers  
of the lawe / but they wolde not do ſo moche as  
put therto their ſynger / and they bepen charge  
on othere moze than they may bere. They bene  
payfers of ſapntes / and nothyng theiſ fo-  
lowers / they bene herers of the lawe / but  
nothyng



notþing the doers / they bene alwaie lernynge /  
and neuer wythe parfyte. Thus they bosten in  
the lawe with woꝝþp and with wynnynge /  
But by bꝛekynge of the lawe they done dyspꝛyse  
theyꝛ god. The fourthe commaundemente of  
god is thys Exod. 20. woꝝþp thou thy fader  
and thy mother that thou mayste be longe ly-  
uynge on the erthe the whiche the lord god hath  
gyue to the / and it sueth of thys commaunde-  
ment that they that woꝝþppen not there pa-  
rentes shullen haue shorte lyfe here in erthe /  
and after the londe of myscheyse. And therfoze  
Thobye taught hys sonne a lytle afoze hys  
dyenge. Thobye. 4. Sonne beryp thou my bo-  
dye / and thou shalt haue woꝝþp to thy mo-  
der all the dayes of her lyfe. Thou owest for  
to haue in mynde what paynell and howe many  
wee haue suffred in her wombe for the. Some  
counten it no synne to take from theyꝛ parentes  
suche thynges as they haue bycause they bene  
theyꝛ chyldren. But certes thys synne pas-  
seth theste / and moze it greuyth god / as the  
wysseman sayth. Prouerb. xviii. who that with  
drawyth any thyng from his fader and moder /  
and sayth it is no synne / he is pertener of man  
slaughter / for woꝝþp of our parentes / standeth  
in woꝝde and dede / bothe to teche and to rule  
them yf they be lewde or pooder / and it longeth  
to these parentes to gouerne wel theyꝛ chyldren: &  
ordeyne not only for the goodes of this woꝝld  
But moche rather dyspose theyꝛ lyfe towarde the  
blisse of heuen / as the wysseman sayth / prouerb.

## The Lanterne

ppiij. Wylt thou withdraue teching from the  
 chylde for though thou bete him with a yerde /  
 he shal not dye thereon. Thou betyst them with a  
 belesse / and thou shalt despyer his soule from  
 hel / he shal sparyth the yerde / batyth his chylde /  
 forsoth he that loueth them wylt teche them be-  
 sylly / for a wyse chylde gladdeth the fader / and  
 afektyd chylde is shew of his mother / against  
 this comaundemet the fende with his mebers /  
 what with ypocrytes / that is fapned holynes /  
 what with blynde pyte / that regnyth in the se-  
 culars he hath encombrd Cristes church with  
 moch worldly mucke / and euer lad our mother  
 with temporal possessions that she may not ryse  
 to heuenly cōtemplacyon / therfore theyr owne  
 chyliden waxen wyld & wanten / and wyl ney-  
 ther take awe ne lawe / alas this is a greate so-  
 rowe but our father that is in heuen to whome  
 nothyng is hyd seyng his sonnes so frowarde /  
 is feryd all to wathe though he abyde longe  
 and differ his vengeaunce / sufferynge from day  
 to day yf that they wold amende for he forbade  
 to prestes of the olde lawe to take such possessi-  
 on amonge other trybes / but holde them payde  
 of his parte / for he wolde be theyr herytage /  
 for they shulde paynt thys loze / and neuer go  
 therfro. Thre times it is rehersed / though ones  
 myght haue suffysed. fyrst in the boke of Nume-  
 ry. p. viij. The seconde in deuteromij. p. viij. The  
 thyrde in ezechiel. p. liij. And Crist in his gos-  
 pell twyse forbedyth his prestes to haue thys  
 temporall



temporall lordeshyp / & reygne euen as woꝛldly  
kynges. Dnes in his wyꝛchpyng he foꝛsoke it  
hym selfe. Jo. 6. And also in hys techpyng that  
enemyes shulde not say who may lyue as Christ  
dyde? And neuertheles Gregoꝝ sayth. Dnelli.  
Bij. Our lord Ihu Christ somtyme with woꝛd  
des somtyme with dedes techyth vs. foꝛsothe  
his dedes ben cōmandemētes foꝛ when he doth  
any thyng styl in that he maketh knowen to vs  
what we shall do / and not withstandyng that  
Christ foꝛbedyth suche possessyons by woꝛde to  
his prestes. Math. xx. Mar. x. Luce. xxiij. And  
if enemyes wil not accept god in his both lawes  
neither obey to theyꝛ father / foꝛ his woꝛde ne  
foꝛ his dede / to whome heuen ertʰ & hell kneelen  
on theyꝛ knees / but standen still obstynate as  
puel wply traytours to cense theyꝛ mother ho-  
ly church owyth not to take of this foule cozrup-  
cyō. Then shullen we ley foꝛth holy sayntes / &  
speken of this matter / and save whether they  
wolde accorde to woꝛdes that they haue sayde /  
and so ryse vp to goddes woꝛde / by these sayn-  
tes. Saynt Austen sayth. The church owyth  
not to take tho thynges that ben pꝛofered to  
her of hym that hathe none heyre. Therfoꝛe  
who that euer wyll make the church his eyre /  
seke he another that may take it / but on no wise  
sayth Austen but by the mercy of god he shall  
fynde no man. And Jerome sayth. From y tyme  
that the church grewe in possessions / she hathe  
lessed oꝛ dꝛwynd in vertues / but Bernarde foꝛ-  
bedyth these possessyons to be in prestes handes

Jo. 6.

Gregoꝝ

## The Lanterne

and speketh vnto Eugen the Pope in these  
wytty wordes. Li. I. Challenge thou these pos-  
sessions by a nother reason / but thou may not  
challenge them by the aposteles ryght. Howe  
myght the apostele geue that he had not & that he  
had he gaue / besydes vpon churches no whether  
secker lordshyp: here what he saith / neyther lord-  
shyp in y clergy: but made in fourme to the pro-  
fyte of the flocke / and not onely in mekenes  
trowe thou this to be sayd / but also in trouth of  
dede. As Christ saith in his gospell. Kynge of  
the erthe lorden ouer them / for sothe ye not so.  
It is playne to the aposteles that this lordshype  
is enterdyted / howe darist thou than take thys  
lordshyp vpon y / eyther lordynge apostleshede /  
eyther apostleshede to lordshyp? Playnly thou  
arte forbodden the one for ys thou wylt haue  
both / thou shalt lese both y is to say y presthode  
& thys lordshyp / orelles thou shalt ben except of  
this nūbre / of y which god pleyneeth him. They  
haue reygned / but not by me. They haue bene  
prynces / but I haue not knowen the / nowe ys  
awaye to raygne without god / than hast thou  
ioye but anempty god / & when prestes holden  
this enterdytynge / hear they then y lordes crye /  
he y is moze among you be ye made as y youn-  
gers / & he y is the forgoare / be he made as the  
master. This is y fourme of y aposteles luyng.  
Seculer lordshyp is forboden / but ministeryng &  
seruyng is boden. wel we weten of belene y god  
& his law bene euyt accordyng to gedre / & these  
with them / than say besides your popsons / and  
your



your helthen takes: with al other mageded lawes  
 & confirme you to god to clenfe y church & bypnyng  
 it agayn to y former estate / & lyue ye on christes  
 parte / y lordes might haue ther lordship agayn.  
 But yet ye maken pursute with money greate  
 howses / & sayen that saint Siluester toke this  
 possession / & saynt Swythune / & saynt william  
 with many other saintes. To this we seyne that  
 Siluester with such other folowers weren saintes.  
 To this we seyne / in this talkynge of tem-  
 porall possessyons / as was Peter for sakynge  
 Christ / & Paul pursupng y church of god. Peter  
 & Paule dyd very penaunce & suffreden deeth for  
 Chrestes sake / yf these men dyd the same / thus  
 ben they very sayntes. The first comaundement  
 of god is this. Exo. xx. Thou shalt not kyll or  
 flee / neyther in malice with pursupnce / ney-  
 ther in worde with backbytynge / neyther with  
 dede in vnlesfull wedyng of bloude. Of the spst  
 speketh. I. Iohn. 3. He that hatith his brother /  
 is a mansleer / some haken synne in man and  
 this is a parspite hate. Psalmus. 118. I hated  
 them with a parspite hate. &c. Some haken ver-  
 tue in man and they be mansleers / for who that  
 saythe he loueth his god and hatith thus his bro-  
 ther / he is a lyer & ther is no truth in him. Of y  
 secorde spekith the pphete & sayth. Psal. 12. The  
 mouth of a backbyter is ful of cursidnes & bytter-  
 nes / & his fete ben swyste to wed out bloude. For  
 saynt Bernard sayth. The backbyter & the wy-  
 ful herer either of the verith y deupl in ther tong  
 & this backbyter sleeth thre at ones / y is to say:

I. Iohn. 3.

Psal. 118.

Psal. 12.

## The Lanterne

his owne soule / the wyllfull herer / and them  
that they falsely schanderen. Of the thyng it  
is wyrtten. Gene. 4. Howe that cursed Cayn  
slew his innocent brother Abel / and howe his  
blonde cryeth to god from the erthe. For saynte  
Johā sayth. Apoc. 6. I sawe vnder the altare  
the soules of them that weren slayne for the  
worde of god / and wyrtnesse that they hadden /  
and they cryed with a great voyce sayeng / how  
longe and true / tyll whan shalt thou abyde or  
thou wilt iuge and venge our bloude on them  
dwelling in erthe and it is sayd vnto them / that  
they shalbe styll yet a litle whyle / tyll they 2 fe-  
lowes be comyn / and they 2 getherne that bene  
to be slayne / as they ben the selfe. Vnderstande  
thou that god forsendyth all vnlawful sleynge.  
As Crisostome declareth Omeli. To smyte is  
vnyustly to smyte forsothe who that smyteth  
for the cause of ryghtfulnes / he is not seen to  
smyte / by tittle of goddes lawe / forsothe he smy-  
teth not to venge his owne wretchefull herte /  
but to do the wyll of god / and to saue his neygh-  
bours soull / as iuste wrath is no wrath / but a  
feruent diligence / so is right wyse smytynge no  
smytynge / but agaynst amendynge. For by such  
a feruent loue / Phynes slawe two lecherous / &  
toured the wrath of god from the chyldren of  
Israel / as it is wyrtten. Numeri. xxxv. Also god  
sende his hostis. Tytus and Vaspasian two and  
fourty wynter after that Christ was slayne for  
to venge Christes dethe vpon & cursed Jewes /  
as it is wyrtten. Math. xxii. fyue thynges men  
must



# of lyght. To. liii.

must auoyde whan they shullen go to batayle /  
 for they ben agaynst this beste. And thus saythe  
 saynt Austen. Couetyse of nopenge. Cruelty of  
 auengynge / Inpeaceableness of mynde / seruety-  
 nes of spghynge / lust of lordshypynge / and  
 what ben like to these: for these ben tho thynges  
 that of ryght ben blamed in batayle agaynst this  
 comaundement the fende in his members settyth  
 watche / & besy spyce / where that he may fynde  
 any people that wol redde prey 02 aparte god-  
 des lawe in englysshe that is our mother tonge:  
 anone he shalbe summyd to come afoze his iuges  
 to answer what is sayde to them / and brynge  
 his boke with hym / and eyther he must forsake  
 his boke and redynge of englysshe / and alqates  
 he shal forsweere to speke of holy wyrtte. They  
 scyne / lyue thou as thy father dyd / and that is  
 pnowe for the / 02 elles thou shalt to prison as  
 yf thou were an heretyke / and suffre paynes ma-  
 ny and straunge and lykely the dethe / but thou  
 wyrtte reuoke thy worde and make an open won-  
 derment at thy parvyse churche at home: 02 in y  
 commyn place / and with this they prison many  
 an hungry soule. wherof groweth in this realme  
 a greuous gostely morreyne / for who dare nowe  
 in these dayes talke of Chyrtte 02 of his domer  
 and certes the body cannot lyue without bodely  
 foode / no moze may the soule without goddes  
 worde. As saynt Austen sayth. The soule dyeth  
 for hunger but yf it be fedde with heuenly brede  
 & this brede is goddes word. As Christ sayth in  
 his gospel. Math. 4. Went. 4. Mar. I. Luc. 4.

Austyn.

G. S.

A man

## The Lanterne

A man lyueth not only in bodelye bzyde but he  
lyueth a better lyfe after his soule of ethe woꝝd  
that passeth from the mouth of god. God taught  
longe afoze this hynge / for to come that sh  
taught men shulde aske this bzyde / and no man  
shulde geue it them / as he sayth by the mouth of  
the pphete Amos. Loo dayes comen sayth the  
foꝝde / and I shall suffre hynge to be sent into  
the erthe / neyther of bzyde ne of water / but of  
herynge the woꝝde of god / than men shullen  
be moued from the one see to the other / and  
from the noꝝthe / to the eest / sekynge the woꝝde  
of god / and theyr shall not fynde it / sayth the  
foꝝde god . For there ben many pꝛechours but  
theyr bene fewe trewe pꝛechours / and yf any  
pꝛeche the trouthe / the multitude shal agayne  
say him / and thus me abyden stoll in theyr gost  
ly hangre for they wete neuer whom to folowe  
theyr pꝛechynge is so wonderfule / ioyynge in  
theyr curyous woꝝdes the trouthe to the falshe  
who that hauntyth to this bzyde for to sleke  
his hynge though he were so holpe as euer  
was saynt John the baptyst he shulde not fayle  
to be slaundꝛede for a cursed lollarde / and pur  
sued as an heretyke of these cruell enmyes. But  
in this they bene moche woꝝse than the hethe  
folkes / that trowen in theyr maxmettes for  
wantynge of beleue / but these haue receaued the  
fayth / and falsely gone therfro / and also dꝛy  
uen beestly men / to pꝛyde them in theyr pound  
folde / without gostely meate and dꝛynke / tyll  
they sterne for hynge. But we reden y contrary  
of



## of lycht. To. liii.

of an hetten kyng for he dyed moche beter to the  
 chyliden of Israell. 4. Reg. whan the chyliden  
 of Israell beganne to dwell in samary they dre-  
 ben not the lord / and the lord sent amonge  
 them spone that slewe them / and than it was  
 tolde to the kyng of Assyre / and sayde. The  
 folke that thou haste translated and made them  
 to dwell in the cytees of samary / they knowe  
 not theyr lawfull thynges of the god of þe erthe.  
 Forsothe the kyng of Assyre commaunded /  
 sayeng / ledeth thether one of the prestes that ye  
 haue brought into this thraldome that ye may  
 go and with them dwell / and teche them the  
 lawfull thynges of the god of the erthe. God  
 graunt our christen kynges to marke well this  
 story / that they mouen passe this hetten kyng  
 in thys forsayde matter / than shulde syons  
 that bene synnes / sone be dystroyed / yf all  
 men had the lawe wyrtten in theyr hertes. As  
 the lord sayth. Jeremy. xxxi. I shall gone my  
 lawe in the bowelles of them / and I shall wyrt  
 my lawe in the hertes of them. O ye prestes ye  
 bene moche to blame that taken from the people  
 the lawe that god hath wyrtten hym selfe in  
 the myddes of theyr hertes. So thowowe you  
 these forsayde syons nowe bene commen a-  
 monge vs / that all to teren charytes wepe /  
 and murtheren them to the dethe. Certes ye ne-  
 uer lerned thys loze in dedes of thapostles / for  
 thys it is wyrtten. Acte. viij. Lo a clene chaste  
 man the quenes treasourer of ynde / thowghe  
 he weren and hetten man and had not taken  
 the

Here. 31.

## The Lanterne

the sayth / yet he rad in Esay / spittinge in the  
 chayne. Philip toke not away his booke / neyther  
 he warned hym to rede therein. But what thant  
 Philip declared him the pꝛophece / and taught  
 him foꝛ to vnderstande it / tyl he belened on Ihu  
 Christ to be goddes sonne of heuen. what betyde  
 than of Philip by spyrng of the spyꝛte. what  
 this ma belened / confermed in Christes name /  
 & gaue to him the baptyme. Howe do ye Pꝛestes  
 pꝛfourme Chꝛstes bestes and y aposteles loze  
 that stoppen trewe christen men from woꝛkes of  
 theyꝛ chꝛistendome. The aposteles vsed not that  
 maner whan they went aboute to y temple and  
 to mennes houses pꝛechynge and teachyng both  
 to Jewes and to the hethen men the lawes of  
 Jesu Chꝛste. Act. 5. foꝛsothe eche day in the  
 temple and aboute houses / they cessed not pꝛe-  
 chynge and techynge Jesu Chꝛste. The syꝛte  
 comaundement of god is this. Exo. xx. Thou  
 shalt do no Lecherie / neyther with thyne eye /  
 in lecherous lokynge / neyther with thyne hert:  
 in lusty thyngynge / neyther with thy body in  
 dede doyng. And thys synne is foꝛboden. In  
 senle. In wedded / and in wedowes. Of the  
 fyrst spekyth saynt Austen and saith. An vncleane  
 eye is the messanger of an vncleane herte. Of the  
 seconde spekyth Christ in his gospell. Mat. 5.  
 who that hath seen a woman to do his lust with  
 her / anone he hath done lecherie with her in hys  
 herte. In this techyth Chꝛste howe the rote of  
 synne spryngeth from the herte. Of the thyrde  
 spekyth Paule. Ephe. 5. foꝛsoth knowe ye this  
 vnder-

Mat. 5.



Understandynge that neyther fornicatour ney-  
 ther Enclene splyth / neyther auarous wozthe  
 that is seruage of ydoles / hath herptage in the  
 realme of Christ and god. Howe ever thou lust to  
 trete the members of thy body agayne the rea-  
 son of thy soule / tha thou arte a lecherour / and  
 therfore shulde bothe man and woman lerne to  
 kepe theyr body in clenness and in Vertue to the  
 wo2shipp of theyr god / and not in foule bren-  
 nyng despres as folkes that knowen no reason.  
 And saynt Austen sayth. God hath geuen to the  
 power by the holy gost & thou holde thy mebers  
 from passyng of reason / lust ryseth / holde thou  
 thy mebers nylt thou geue thy mebers / armour  
 of wyckednes to syn / arme thou not thyne ad-  
 uersary agaynst the to thyne owne harme holde  
 thy fete that they go not to vnlawful thynges /  
 luste hath rysen / withholde thou thy members /  
 holde thyne handes from al felony withold thyne  
 eyen / & they tende not to yuell withholde thyne  
 eares that they here not the tales of lechery /  
 withholde all thy body / holde thy sydes holde  
 thyne / holde lowe / what can lust do? Ryse it can:  
 ouer come it can not. Agaynst this commaun-  
 dement the fende in his mebers holdeth a courte  
 (as he saith) of holy church ladowe from one weke  
 to a nother / for to correte spinners / and ther  
 they clypen by name the lecherour & his feere /  
 that ledyth theyr lyfe in ho2edome to ioyne the  
 to theyr penaunce. That is to walke thre mar-  
 ket dayes aboute the comen market / bareheded  
 in theyr Wertes / without hose and shoen / and  
 other

Austen.

## The Lanterne

other thre sondayes aboute theyr parrysse church  
 with a taper in theyr hande of a pounce of waue  
 and go befoze the parrysse pzeffe to beten them  
 with a yerde / also standynge on theyr fete tyll  
 masse besayde / and than offre thre candelles to  
 the hye altar. The summer is full buspe in all  
 this meane tyme / to rowne in theyr eares & byd  
 them aske grace / for ye shal haue better grace /  
 do by my conseil / paye downe money from your  
 purses to my lord / & ye shal fynde him graci-  
 ous to relese your penance. Than they take their  
 leue both / whā they ben taxed to contynue styl in  
 theyr hoisedome / as they deden tofore / ye tyll  
 theyr deeth day: so that this rent be payd. Certes  
 this is a cursed syn that our bysshopes ben for  
 to maynteyne lecherours in theyr owne howses  
 and make them theyr ordinarres that letten  
 syn to great hye for theyr lordes almes. Here  
 ye what god saythe to you. Ezech. xliiij. Suf-  
 fere it hey to you / house of Israel / all your  
 greute felonies / that ye ben amonge you by  
 cause that ye byynge in alpen sonnes vncircum-  
 cysed in herte / and in theyr fleshe also / that  
 they bene in my sentwarpe / and defoule myne  
 house / and ye offren my loues / my blode / and  
 my grece / but ye vndo my couenaunte in all  
 your soule felonies / and ye haue not kepte in  
 dede the byddynge of my sayntwarpe / but ye  
 haue sette the wardepns of my seyntwarpe  
 and obseruauntes to your owne augnantages  
 these thynges sayth the lord god. This is the  
 mozaill wyte of this forsayde sentence: by pze-  
lates



# of lyght. fol. lvi.

Rates of the church shullen thynke thereon / of  
 theyr owne great synnes to gyue a rekenynge  
 afoze god at domesday / and they wolde well  
 awyse them though they dyd not sacre to y order  
 of presthode Buckene men in body and soule that  
 seke to be prestes neyther in Vertue / neyther in  
 spirite / but soz to lyue in lustes / these polluten  
 Cristes church / his flesche / and his blode / &  
 causen why that goddes lawe is taken soz theyr  
 false courte / not christen lawe but cursed lawe /  
 is holde amonge the people. This was not theyr  
 couenaunt at one dayes tyme whan they hygh-  
 ten sayth and trouthe to sue Cristes steppes and  
 kepe his byddynge in them selfe / and also to  
 teche them to othere men / but now they setten  
 ophynarpes soz theyr wordly profytes that he-  
 pen their purse with money of many soule syn-  
 nes / but the soules that god chargyth the with:  
 to haue cure on / and bypunge them to the blysse  
 of heuen as wepe vnto the folde / they chare  
 not whether they synke oz swimme / so they  
 may reygne as lordes. Thus ben all thre estates  
 infected with lecherie / from the lewde man  
 vnto the clerke & none amende other / & therfore  
 the lord sayth. Jeremy. 5. I haue fed them and  
 they haue done lechery / they haue ben hozeles /  
 in the comen bozde house. They ben as fiers on  
 women / as hoyses ben on mares / and they ben  
 made stalowens that seruen soz that office / eche  
 man wappeth wode after his neybours wyfe  
 vpon these thynges I shall byspte saythe the  
 lord god / & vpon these folke I shall benge my  
 wyll.

Jer. 5.

## The Lanterne

wylle / sayth the lord god. The. vii. commaunde-  
 ment of god is this. Exo. xx. Thou shalt do no  
 thefte / neyther knyghtes by tyranny / neyther  
 prestes by pprocress / neyther compyns by stelte  
 or robbery. Of the fyrste it is wryten. Psal. i.  
 Thy paynces ben vnfaythfull / and felowes of  
 theues / al they that louen gyftes they folowen  
 rewardynges / they deme not ryghtfull dome to  
 the moderles chylde / the cause of the wedowe  
 entrypt not to them. Of the seconde spekyth  
 Jo. i. Christ in his gospel. Jo. x. He that entrypt not  
 by the doore into the folde of shepe / but com-  
 myth in a nother way / he is a nyght thefe / and  
 a day thefe / this is expounded in the thyrde co-  
 mmaundement. Of the thyrde spekyth Paule.  
 Ephe. 4. He that stole / stole he nomore / rather  
 trauayle eche woorthynge with his handes that  
 thyng is good / that we may haue wherof to  
 dele to him that sufferth nede. Lorde ys they  
 shulde be dampned as the gospel sayth. Luc. xvi.  
 that spenden not the true gotten goodes after the  
 fourme of Cristes techynge wher shall they  
 than be punysshyd that wasten theyr owne / or  
 hyden theyr owne / & falsely stolen other men-  
 nes. Saynt Paule sayth. i. Cor. v. Theues  
 shall not possesse the realme of heuen / and in  
 this be contayned y thesfolde stelynges / but sy-  
 then that god hath ordeyned al thyng in numbre  
 weyght / and mesure / as the wyseman sayth.  
 who that falsyth any of these thre / or falsely  
 bseth them he is a thefe and woorth payne as  
 the wyseman sayth. Prouerb. xi. A trecherous



# of lyght. Fo. lvi.

as a false balance is abhominacion enemptyst  
god / an euen weyght is the lordes wyll as it is  
sayd. Leuitic. xij. wyll thou do any thyng vne-  
uynly in any of these foure / In dome / In rule /  
In weyght / In mesure . Loke thy balance be  
iuste / and thy weyghte euen . Loke thy busshell  
be iuste / and thy mesur euen / I am your lord  
god. Agaynst this comaundement the fende with  
his cantyles hath whyled into the church many  
strange theues that done stele bothe nyght and  
day & yet they ben not hanged / But god hath or-  
deryed for them galowes in hell / & they shal  
be hanged there / That neuer be deliuered / But  
they that hangen on manes galowes by ingemet  
of this world / oftyn by this shameful deth & by  
theyr repentance ben saued from endeles payne  
and so was the thefe that hanged on Charytes  
wyght syde in tyme of his passyon / But they that  
fallen backwardes and mowen not se theyr fall /  
they hangen on Charytes leste syde in peryll of  
theyr soull / from whom Christ tourneth / bys  
gracious face. As the prophete sayth / spekyng  
by the mouth of Charys to these forsayd theues.  
Isay. liij. Your wyckednes hath made a deuorcer  
betwyxt the lord and you / & your synnes haue  
hyd away from you his gracious face / that he  
wulde not here you when ye cryen vpon hym .  
Forsothe your handes ben ful of blode / & your  
fingers bene ful of syn . Your lippes haue spo-  
ken lyes and your tounge spekyth wycked-  
nes / the face of god is take here for his grace in  
mannes mynde in another place it is taken for

B.i. Charys

## ¶ The Lanterne

Christes incarnacion / and in another place it is  
 taken for the gloze of god in hys everlastyng  
 maiesty / and these thre ben tourned away from  
 these forsayde spoylours / and the cause why /  
 the pphete sayth. Wene these two thynges theyr  
 bandes: and theyr fyngers ben ful of bloude and  
 wyckednes. Upon this sayth parisien. who that  
 hath eyther by theste or robbery / eyther by  
 freynghyt or tpranny / eyther by fraude or gyle  
 as pporresye the thynges of whiche the pooze  
 owed to be nourysshed he hath his handes pol-  
 luted in pooze mennes blode. And who that clo-  
 kyth hym with such goddes or sedyth him with  
 suche goddes / or reryth by buydyng with such  
 goddes than is he clad in pooze mennes bloude /  
 than is he fed with pooze mennes bloude / than  
 groundeth he hys buydyng on pooze mennes  
 bloude. Some men sayen it is no synne to take  
 what men wyll gyue them. Some sayen they  
 woll spende theyr goodes there they haue moste  
 deuocyon. Some moztelyn / howse lande / wa-  
 ter and wode into ded handes. To you we aske  
 this questyon. what pzoofeteth y hande without  
 the fyngers / or the fyngers without y hande /  
 yf we may say that eyther of them may wyche  
 hys werke without othet to manes ppyte / than  
 may ye say y deuocyon may ppyt without discre-  
 tion & elles not / for thus it is wyrtten. Cant. 5.  
 Myne handes haue dropped myrre / & my fyn-  
 gers most pured myrre / these ben y wordes of a  
 true soule. Wpd this sayth saynt Bernarde. Deu-  
 cyd wout discrecion lortth boyde & doth no good /  
 descrecyd wout deuocion thowp the doome heden



## of lpght. To. lviit.

Byng he is blessed & wātith neither of these: Loke  
 what it ppytith to haue Christ in manhode wout  
 his godhede / or to haue a body without a soules  
 or to haue sayth in woꝝd wout any dede / or  
 to haue letter wout any vnderstanding: or to haue  
 a lampe without oyle / so pfiteth deuocion with  
 out discrecion. Some men yet besy the to main-  
 tayne this theste & sayen / these me that ye mar-  
 ken ben deuoute prayere / & good pꝛechours / &  
 algaies among them god is saye serued. As to  
 theyꝝ pꝛechynge Christe answereth and sayth.  
 Math. 7. Luc. 12. Many shall come to Christ / &  
 say to hym in the day of dome. Lorde / Lorde /  
 haue we not pꝛeched in thy name. Saint Austen  
 sayth. The lord shall not deny this. For who  
 so ener pꝛecher be / a deuoute herer may wyne  
 hym mede. But Christ shall knowlege to them  
 and say / for I knowe you neuer / that is to say.  
 I appꝛoued neuer your werkes / go ye from me:  
 all ye that wꝛoken wyckednes / and as to theyꝝ  
 prayere saynt Austen sayth in a booke þe made  
 of monkes lyfe. It pfiteth not to pray / & lete þe  
 stand byg lay & as to theyꝝ saye seruike / as it is  
 said afoze: god is now here faire seruid / but ther  
 as his law is saye kept: but in these. iiii. they dis-  
 ceuuen þe people of ther belene / & robben the of  
 ther vertue / & also spoylen the of theyꝝ goodes  
 as it is wꝛyten. Mich. 4. These thynges sayth  
 the lord god upon pꝛechours that discepuen my  
 people as with theyꝝ pꝛechynge that by ten with  
 theyꝝ tethe / as for theyꝝ prayenge / and pꝛe-  
 chen peace / as for theyꝝ saye seruyng / & who  
 that wol not geue somwhat to the mouthe of the

## The Lanterne

they halowen batayle vpon hym / therfore the  
lord sayth. Night shall be to you for your dyspa-  
on / and derkenesse for your dysynacyon. These  
woll be meke without dyspyte / poore without  
defaute / well clade without besynes / despa-  
rately fed without tranayle / wholy flatterers  
to the that they begylen: pyl wholy traytours  
to them that they haten / hastye pursuers of  
them that they schaunderen for byters as dog-  
ges / dyscepte full as foxes / proude as spons /  
enuyous as adders / without fozth as thepe /  
within as rauysyng wolues / they wolle be  
iuges without authoryty / and at the last false  
accusers / and wastynge all vertue / & therfore  
the wyseman sayth. Prouerb. 6. That y lord  
both hatith & loueth them that soweth dyscorde  
amonge neighbours. These hypocrites wolle not  
suffre any darte of coreccyon to theylle them /  
but in eche syn that they done / they leuen fozth  
the bokeler of proude defence / and when any of  
them is blamed of his wyckednes / he wolle not  
thinke anone how he may amende it: but he spe-  
keth bespyr helpe howe he may defende it. The  
iiij. comandement of god is this. Exo. xx. Thou  
shalt not speke false wytnesse agaynst thy ney-  
bour / neyther for gestes takynge / ne for man-  
nes sterynge / neyther thy selfe in synne exclu-  
sionge. Of the fyrste it is wyrtten. Psalme. 5. wo  
to you that iustifyen y wicked mā / for gestes /  
and take away the ryght wysnes of a iuste man  
for he may not pay. Of the seconde spekyth a  
wyse man. Prouerb. xix. A false wytnes berer  
shall be hated.



Shall not be dyspynssed / and he that speketh  
 lyes shall peryshe as the prophete saith. Psal. 5.  
 Lozde thou shalt lese all tho that speken leryng.  
 For the wyseman sayth. Sap. 1. The mouth  
 that lyeth sleeth the soule. And therfore Cbriste  
 sayth. Jo. viii. Ye lyes bene the sonnes of your  
 father the deuill and ye wyll do the despyes of  
 your father. He was a man/leue fro the begyn-  
 nyng / for he stode not in trouthe / for trouthe is  
 not in hym / whan he speketh leryng / he spe-  
 keth of his owne authoryte / for he is a lyer &  
 father of lyege. Of the thyrde speketh the pro-  
 phete. Psalmus. 14. Lord put thy warde to my  
 mouth / and odour of circumstance to my lyp-  
 pes / Bowe thou not my herte into the wordes  
 of malice / to excusacions to be excusyd in syn.  
 For the wyseman sayth. Proverbs. 2. They  
 that maken merv whan they haue done yuell &  
 ioven in woost thynges be they punysshed with  
 endeles paynes. Agayne thys commaundement  
 the fende with his cautylles hath gyue leue to.  
 xiiij. men for. xiiij. grotes to passe forth on a quest  
 agayne ryght wyse blode / and say a falsse wyte-  
 nesse / that the man is gyltye and anone he shall  
 be ded though he it wer Crist him selfe. In this  
 the fendes members grounden them on Jerebel.  
 iij. Reg. xxi. For he sent letters in the name of  
 Achab sealed with his signate to Jureours of  
 the countre and charged them that they wolde  
 cesse two men sonnes / that myght say falsse wyte-  
 nesse agaynst the knyght Naboth that he had  
 both warped god and the kynge / and by thys

Psal. 5.

Jo. 8.

Psal. 14.

liij.

falsse

## The Lanterne

falſe wytnesse they ſlowen this gyftles knyght.  
Certes ſo in our dayes who that medytth thys  
furours that ben the ſonnes of belyall and queſt  
mongers / he may ſlee / and he may ſaue . Thus  
falſe wer neuer the Jewes / for whan the two  
olde pzeſtes that bzent in ſcecherp of the woman  
Susan. As the ſtory tellyth . Danvel . xiii. And  
he wolde not consente to do theyr foule luſte /  
than they gaue a ſentence of her falſe wytnesse /  
wherby ſhe was iuged woorth to be deed / & as  
he was lad to the ſpyze / ſhe made her deuoute  
prayer / and than god reryd hy / the herte of a  
yonge man that was clepyd Danvell / and he  
reuoked her dome / & repzeued theſe olde pzeſtes  
of theyr falſe wytnes / ſo that godes angel with  
a ſweryd ſwerde ſlew them for theyr falſe dome  
in ſpyght of all y people / & they praysed god al-  
myghty of this ſpyze delpauerance . Howe ſulde  
ye furpours ſcape the ſpyze of hell / that (for a  
lytle money) wol dampne ye reckneuer whom /  
and dyſherp the trwe herzes of theyr iuſte herp-  
tage / for tho / that wollen not ſay the truthe /  
but yf they taken mede / ſellen Chyſte / that is  
truthe / and bene woꝛſe then the Jewes / for  
they ſlowen him whan he came to dye / but now  
he revgneth kyndedly / wher ſhal tha your payne  
ber that woll ſay falſe wytnes for to catche a  
uantage of woꝛldly wyynyng / ye ſel your ſelfe  
your body & your ſoule into y ſedes ſeruice / yet  
may we ſe moze encubrance of y ſedes wyrcyng  
for ther is none offpcer tempoꝛal noꝛ ſpūall but  
that he is redy whan he may to take gyftes of y



poore comyns / and ppyll them euer amonge and  
 elles they shall no peace haue / from greuousse  
 oppzessynge / as is taken of theyr beastes with  
 corne and other vitayles and other payment get  
 they none / but a whyte stycke / tyll they haue  
 lost halfe on halfe with moche moze tranayle.  
 Lorde yf ye marked well that Jetro sayde to  
 Moyses. Exo. xliij. Sonne ye shulde amende  
 this / or elles ye ben incurable. Jetro counceled  
 Moyses that he shulde wysely ordeyne myghty  
 men that dzeded god in whome was very trouthe  
 and that hated auarice with al his cursed bran-  
 ches and they shulde haue offyce in rulyng vnder  
 Moyses / Moyses cosented and wrought after  
 his counseyl. Therfore / peace / wellhe / a grace  
 raigned in hys dayes. Rere vp your wyttes ye  
 Prynces and lordes of this worlde / a se howe  
 King Josephus charged to his offycers. Paral.  
 xix. Josephus ordeyned iuges in all the cytees  
 of Iurpe / and gaue them the byddynge / Beware  
 what ye do / forsothe he saythe this dome that  
 ye haunte is not the dome of man / but y dome  
 of god / a what that ye demen shal tourne vpon  
 your selves loke the drede of god be amonge you  
 and dothe all thynges with dylygence / forsothe  
 anemptyste god is no wyckednesse / neyther ac-  
 ceptynge of parsons / neyther couetyse of gastes  
 and he chargyth prestes and decans that they  
 shulde make known al the doubtes of y lawe /  
 lest that y people synned. Yf this loze were wel  
 lerned of our christen prynces and lordes y hard  
 hades of Antechrist shuld be al to broken: christe

## The Lanterne

people shulde haue leue to do theyr offyce trulye  
and eche man his fredome to serue god in vertue  
then wer this good gouernaunce and sauynge to  
the realme in peace / in welth & in euerestate /  
as Prelates knyghtes and commyns . For thus  
sayth Crisostom. Omeli . i . It is to note that  
who that of kynges hath pleased god they haue  
reigned the longer and they haue ben welthy /  
& god hath loved theyr enemyes vnder the. For  
soth as many as haue done wyckedly they haue  
ben cut vp hastily both from their raigne & from  
theyr lyfe with a better deth / & god hath loved  
the vnder their enemyes thraldome. The .ix. co-  
mmandement of god is this. Exod . xx. Deut . 5 .  
Thou shalt not couete the house of thy neighbour  
In the .vii. commandement / god forbiddeth the  
vnlawfull takynge of other mennes goodes and so  
in that he refrayneth desper of mennes dede /  
but in this commandement god forbiddeth the  
couetyse of vnlawful takynge / and in that he  
refrayneth the vnozdynate appetite of mennes  
desyre namely in all tho thynges that bene vn-  
moueable / that is to say that mouen not moue  
them selfe by theyr owne myght from one place  
to another / as bene house / londe / golde / and  
suche other lyke to these and this vicious coue-  
tyse yf it be conceyued groweth to dethe of the  
soule / from the rote of mennes herte / for whan  
the wyll hath consented to do that thyng that  
god forbiddeth though the dede folowe not after  
in outwarde spghte of mennes dome / and no-  
thyng letteth to do the dede / saue wyll may  
not



# of lyght. To. lxi.

not as it wolde / than the soule is dede gostely  
 within the house of the body / and this dede is  
 signyfied by a parsons daughter that was dede  
 within her fathers house / & Christe by myracle  
 gaue her lyfe. Math. 9. Mar. 5. Luc. 8. Some  
 nozysben theyz couetyse tyll it spynge into a  
 dede / as a carreyne oppnly dede / that lyeth by  
 y way effectyng the people / and this is taught  
 in the wedowes sonne that was bozne deed on a  
 bere without the gates of y cyte for to put him  
 in his graue. Luke. 7. Christe rered him by hys  
 myracle / and gaue hym agayne to hys moder.  
 Some feden theyz soule couetyse with lust and  
 delectacion / in thought / in woꝝd / & in werke /  
 and this moſte abhomyable / for it waa ſewed  
 in Lazarus. Jo. xi. & lay. iiii. dayes in hys graue.  
 And Christ by myracle / to tourne the Jewes  
 rered by his body and gaue him the spirite. All  
 theſe thre ben agaynſte thys commaundement of  
 god / and ben woꝝthy endeles payne / But yf god  
 thozough his gracious mercy moue them to ver-  
 tue and to very penauce / that ben deed in theſe  
 forſayd foule couetyſes / that is to ſay / in coue-  
 tyſe of hert / of dede / and of cuſtome. And ther-  
 fore the wyſeman ſayth. Eccli. xviii. Go not  
 away from thy god after thyne owne couetyſes.  
 Loꝝde howe ſulde he kepe hym from a bycrous  
 dede that doth not out of hys herte the couetyſe  
 therof? Certes it is as impoſſyble as to ſaue the  
 houſe fro byrennyng that thou ſettyſt afyre with  
 thyne owne haides. A weede may not be diſtroied  
 But yf it be drawen by the rotes. No moꝝe

Luke. 7.

Jo. II.

G. I.

may

## The Lanterne

may synne be leste / But yf the delectable con-  
 tye of synne be pulled out of the herte. For yf  
 they abyde any parte of this foule couetyse vnto  
 daawen vp in herte / anone they sprayngeth vp  
 therof / theste / false purchase / and suche other.  
 And therfore sayde Moyses vnto the chyldren  
 of Israell. Deut. xix. Thou shalt not take / ne  
 thou shalt not passe the termes or the bondes of  
 thy neybour the which thyne elders haue set in  
 thy possessyon that thy lord god shall gyue to  
 the / for who that takyth away his neybours  
 grounde / that is to say / lande or place / wode  
 or water / cozne or grasse / in fylde or in towne:  
 thorough any of these forsayd couetises he stan-  
 deth in that a cursed of god and his lawe / for  
 thus it is wyrtten. Deut. xixvii. Cursed be that  
 man or woman that passyth the bandes of law-  
 full measure betwene they neybours & theire.  
 Agayne this comandement the fende with his  
 cantyles hath larged this couetyse to all y estates  
 that vnneth any man takyth hede howe that  
 he come by good that he were ryche. Comyns  
 haue purchased at Antechristes proctour to be  
 fermours of the churche and all for couetyse of  
 wyppynge / & by this parysshons ben brought in  
 many customes / y dystroven peace / & nozys ben  
 debate / and quenchen goddes lawe / But who so  
 euer sayth or byddeth besydes goddes wyl / he is  
 not yued in holy wyrt / & openly declared / he is  
 a false wytnesser / and doth cursed sacrilege / &  
 so sayth saynt Austen. whan the lord god hathe  
 sayed in his gospell. I am trouthe / he sayd not  
 I am



## of lyght. To. lxi.

I am custome. Than when the trouth is sewed  
 custome muste nedes geue ffeed to trouth. Peter  
 that circumcysed consented to Danse ppechpunge  
 the trouth. Therfore sithen Christ is trouth we  
 owen moche more to sewe trouth than custome.  
 For evermore reason and trouth shullen exclude  
 custome when reason and trouth excluden these  
 fermoures and all theyr false customes he is a  
 very membre of the deuill that mapnteneth the  
 contrary / and makyth the house of Jesu Christe  
 the comen shoppe of marchandise. But fordes  
 here ben more to blame that shoulde chastyce this  
 synne / for some bene fermoures them selfe / and  
 fauoren for theyr couetyse that the person shal  
 haue leue in grutty places as an hogge in the  
 myre / and leue his curse vakepte. The lordes  
 in these dayes bene so smytten with couetyse  
 that they holden false gotten goodes agaynst  
 theyr owne consyens / and seke synners reuenge  
 stronge hande amyd in stronge wokenesse to call  
 men bothe slepyng and wakynge to encrease  
 theyr lordshippes. kynge Ahas for couetyse of  
 Nabothys vinearde that he desired to haue had  
 agayne this knyghtes wyll / layd him selfe gro-  
 nyng on his bed and wolde not taste any mete /  
 for Naboth he sayed he wolde not chaunge ne sell  
 his kynde heritage. But zeebelle the wycked  
 quene gaue the kynge suche counsaile that they  
 taster this knyght deeth by a false sclandre / and  
 thus brought them to an ende and reioysed his  
 vynearde. God sente worde to Ahas & Zee-  
 belle by the ppheete Hely / that for they had thus  
 couetously

## The Lanterne

Couetyse  
 of lordynge  
 hath / is / a  
 Balbe cause  
 of moche  
 bloude shed-  
 dyng.

coactonly agaynst his commaundemēt ther blode  
 shulde bespide on the erthe / and handes shulde  
 lyke it. And more god toke vengeance for gre-  
 uous synne vpon the sēde that came of them into  
 the thyrde and fourth generation / and yf that  
 we take hede howe lordes haue slayne eche  
 other / in shedynge of theyr blode in the fylde  
 for couetyse of lordynge / we shulde not wonder  
 though godes hande be stretched ouer his people  
 to smyte with vengeance as he dothe / and no  
 man may auoyde it. And yf thou wylte wete  
 what is this vengeance. God saith by the pro-  
 phete *Isa. liii*. That his vengeance is when  
 he witholdeth his chastysynge and the yerde  
 of amendynge and suffereth his enemyes to raigne  
 in theyr synne tyll theyr dethe day / and after to  
 dampne them body and soule euer without ende.  
 And to this accordyth saynte Gregoary in his  
 moralles vpon *Job*. God sparyth to some in  
 this lyfe that he may smyte them withouten  
 ende. And *Job* saith. *xxi*. why shuen wycked  
 men auanced and comforted in rycheesse? The  
 sēde of them dwellyth befoze them / and the com-  
 panye of nye frendes and cosens in theyr sight:  
 theyr houses bene sekur / and the yerde of god  
 that is cleped his chastysynge / is not vpon them  
 theyr eekfare conceyued / a cast not her frute at  
 tyme / theyr kowe bare her frute / and was not  
 beraste the profyte of her wombe. There strepe-  
 lynes gone afoze them as flockes of beastes / a  
 theyr yongelynes ioyen in pleyes a in games:  
 they holden the tymbre and the harpe / and they  
 ioyen



ioyen at the sounde of the Organne. They lea-  
 den theyr daies in goodes / that is to saye / in  
 helthe and in welthe / and in woꝛldly woꝛship /  
 and sodenly in a poynte they dyscenden oꝛ gone  
 downe to helles / but agaynwarde. Salomon in  
 his pꝛouerbes. iii. And saynt Paule to the He-  
 brues. xii. Sayen that god reprobeth & chasty-  
 seth all them that he loueth / and receyuethe to  
 blysse. And therfoze sayth Johan. 2. Math. 6.  
 It is a token of great goodnes not to suffre long  
 tyme synners of theyr wycked purpose to sue  
 theyr owne foly / but sone put to them merciful  
 chastysment / forsothe the lord doth not so  
 with his chosen as he dothe with an alpen na-  
 tyon / that is to saye that he forsaketh thozough  
 theyr deservynge / and casteth them out of his  
 syght / whom he abydeeth paciently to punyshe  
 them at the full in domesday / forsothe he hathe  
 not ordeyned so to punyshe them whome he lo-  
 ueth / but he chastyseth them paciently & after  
 receyuethe them to his gracious fauour and mer-  
 cy. But prestes in this conetysse moste greuen  
 theyr god / for they bene authours of this syn-  
 ners that we haue sayde afoze. They seuen  
 they haue a lawe that they cleven them selfe /  
 fredome of holy churche / thosse it be boundage  
 of the deuyll / and by this they may purchase  
 out of the secker hande / ye all theyr lyfelode yf  
 they myght wyne it by one meane oꝛ by ano-  
 ther / and what they wyne into theyr power  
 theyr may no man wyne it oꝛ redeme it agayne  
 into the handes of y seckers / fro holy fredome /  
 and

## The Lanterne

and who so dothe thus suspended from hofva  
 churche ryght / and a cursed b: they: lawe / tpe  
 he restore it agayne / thus they vndo secler par  
 tye with they: fained holynes / in clepyng ther  
 soz churche / holp church / & they: thraidome /  
 fredome / and magnifyen they: sermons aboue  
 the lawe of god / so that lay men ben oppzessed  
 vnder these pzeftes / as farre as the Jewes we  
 ren with Scribes and Pharysees. The denell  
 whan he tempted Eue made a fayze semblante  
 soz to spyre her to couetpse to bpeke goddes byd  
 dyng in etyng of the appell wherby dethe shulde  
 entre. This woman sawe the appell that it was  
 good in beholdyng / and fayze in syght / and also  
 lykerous in smellng / she ete therof and gaue to  
 her husbande / he bote therof / than bothe were  
 dedly & losten the ioye of paradise. The mapster  
 of y: sentence sayth y: this apple is syn that god  
 forbedyth / than after the wyt of allegoay / y: is  
 thus to meane / whan that secler men formen  
 spiall offyce / & whan y: pzeftes bowen downe to  
 take temporal lordshyp by temptyng of y: drupl  
 in theyr soule couetpse / than these two parties  
 as Adam & Eue / and they y: ben cosentours ben  
 drynen out of the blysse of heuen with the wyng  
 of goddes wo:de. Balqam was caught in this co  
 uetpse / & his owne best repzeued hym & hurt his  
 fote agayne & wal soz his iourney plesed not god  
 but this mā wold not beware / & therfoz he was  
 slayne amonge the hetthen people. Numeri. xxi.  
 This couetpse styred Biezi to take mede of Na  
 aman soz a spiall benefyce y: god him selfe hathe  
 brought



# of lyght. Fo. lxxiii.

Wrought by his seruant Helysp in clesynge of  
his meschance / & therfore Biez with his genera-  
cion were smyten for ever with þe leper of Na-  
man. iiii. Reg. 5. Anany and Sapphir his wyfe  
ouercomen with thys couetyse layd in theyr  
conscience afoze seynt Peters p[re]sence / & ther-  
fore they dyed both in the syn of wanhope. Act.  
5. who that redyth this blyssed booke that is our  
fayth and goddes lawe / but he leue this coue-  
tise / he standyth in peryll of his soule / as god  
sayth by the pphete Esaye. 5. wo to yon that  
loynden house to house / and couplen fylde to  
fylde vnto þe terme of a place / whether no man  
dwel alone in myddes of the erthe / sayth the  
lord god. In this god forbedyth the vnleful co-  
uetise that we haue sayde afoze. For yf thys  
couetyse cathe not roote in the herte / it shall  
neuer growe to the dede / as it is sayde afoze.  
And therfore sayth Paul. i. Corinth. 7. We  
not coueting of yll / as some of your elders haue  
coueted / & we prayen for charytee loke in these  
places / and se what hath fallen for this synne  
of couetyse. Genesi. iii. Numeri. xii. p[er]i. and .  
p[er]i. iiii. Reg. 5. Acte. 5. This. 10. commaundment  
of god is thys. Exo. 20. Thou shalt not despyse  
thy neighbours wyfe / ne his seruant / ne his  
handmayde / ne his oxe / ne his asse / ne thyng  
that is his otherwyse than thou wylt he shall  
despyse thys / after reason & the lawe of Cristes  
gospel. In the. vi. commaundement god forbedyth  
the outwarde dede of lechery / & in that he  
forbydeth the vnleful treatynge of thy body

but

## The Lanterne.

Matth. 7.

But in this forspiddeth the inwarde consent of  
the herte and in that he refrayneth all vnlesfull  
despze or wyll namely in tho thynges that bene  
immoueable / that is to saie that haue no myght  
in them selfe to remoue fro one place to another  
for the despze and wyll that restyth in the in-  
warde man / makyth merite or synne moze or  
lesse in the ptesens of god / for charitable wo-  
rkes that bene in theyr owne kynde myghty and  
great ben done somtyme with a frowarde wyll /  
and than they wanten mebe / as Christ sayth in  
his gospell. Matth. 7. Not eche man that sayth  
to me lord lord / Shall entre into the realme of  
heuenes. A man Shall not be only saued for his  
good woorkes ne his good dedes / wherfore  
than? But he that dothe the wyll of my fader  
that is in heuenes / that is to say / after the de-  
spze that a man hath in woarde & dede to do the  
plesynge wyll of god / he Shall after that re-  
warded in blyssse and by this greatnesse of man-  
nes good wyll thoughe it werke / but lytle in  
kynde / is askyth greate rewarde in blyssse. And  
therfore the aungelles songen in Christes byrth  
Luc. 2. Peace be in erthe to men of good wyll /  
for suche a good wyll traneylethe to please god  
in woarde and in dede / and whan it may no fer-  
ther stretch / this wyll is counted for a dede / as  
the master of sentence reherseth. Saynt Austen  
sayth that this mother ignorance / that we cle-  
pen vncunynghes / hath thre daughters. The  
first ben all tho that myght lerne and wyll not.  
The seconde bene all tho that wolde lerne and  
may



of lyght.

To. lxx.

may not. The thynde / bene all tho that taken  
none hede. The fyrste shall algaies be damp-  
ned. The seconde shullen algaies be saued / be-  
cause that they wyl answereth for the dede.  
The thynde accordyth with the fyrst / but yf it  
so be that they shulde haue lesse payne in hell /  
therfore yuell wyl that a man hath to wyne  
him gostely strenght / or to haue knowynge of  
very belene / to do the plesynge wyl of god / is  
the worst yuell that cometh to man / and straung-  
lyth him with despayre in the houre of his dethe.  
But yet we shulde vnderstande that the wyl of  
the godhede standyth in thre thynges accordyng  
to the trynpte / and we must do our vtermost to  
conforme our wyl to his. The father of hea-  
uyn all wyl commaundyth that ryght wysnesse  
were done. The son of his wyte wyl / suffreth  
the lesse yuell / the more to be fled and abydet  
synners long by vertue of his incarnation. The  
holy goste of his charitable wyl forbedyth al vn-  
clennes / than we be conformed to do y fathers  
wyl and byddyng / and whan the wysedome of  
our wyl is touned to vertuous mercy bothe to  
our selfe and to other / than sue we charytes  
steppes / but whan the loue of our wyl spedyth  
in due ordre bothe in heuen and in erthe / as we  
haue sayde afoze / than dwellyth the holy goste  
in our inwarde man / yf thys knot be truly knyt  
in wyl of our soule / there is no entre for the de-  
uyll to trouble vs from vnyte. As saynt Jerom  
sayth. The deuyl fyghteth not agayne vs with

h. l.

open

## The Lanterne

open face / But with gyfte: for he bseth agayne vs  
our owne wyll / he takyth hym strengthe of  
our owne consent / & werpeth vs with our owne  
swerde / he may neuer overcome vs / But tho-  
rough our owne wyll / therfore for the despera-  
cyon / remedy agayne this denyll is study in holy  
wryt. And to this entent spekyth the wyseman  
Prouerb. vi. Comaundementes ben a lanterne /  
and the lawe is lyght / and the way of lyfe /  
& a monyeyon of lernynge / that it may kepe the  
from an yuell woman / and from the smothe  
tounge of a straunger. Loke thyne herte con-  
wyte not the fayrenesse of her. Is it possible for  
a man to hyde fyre in hys best and not brenne  
his clothes: or elles walke in the brennyng  
rookes / and not brenne the sooles of his fete:  
So he that hath entred in to hys neyghbours  
wyfe / Shall not be cleane whan he hath leche-  
roussly touched her. For he is an aduolterer  
by the soule gredye desyre of hys herte / Shall  
lese his soule / for he gatheryth to him Enclen-  
nes and Shame / and hys schlander Shall not  
be done awaye / for the zele and wodenesse of  
the man Shall not spare in the day of Vengeaunce  
nor he Shall not spare for prayours of any man /  
nor he Shall take no gyftes for hys redempa-  
cyon. For sayncte Jerome saythe. A gloton  
hath hys herte on hys wombe / A wanton  
man on hys lecherp / A couetous man on hys  
wynnynge / A nygarde on his holdynge. And  
therfore sayth Salomon. Prouerb. iij. with all  
thy



dylygence kepe thyne herte / for tye passeth  
from it. And saynt Helwe sayth. In all creatures  
that bene occupie. Under heuen in mannes ba-  
nytees / there is nothyng euer than mannes  
herte / there is nothyng founde lyker to god /  
wherefore god seketh nothyng of the but thyne  
herte. Agaynst this commaundement the fende  
with his cantylles moueth dyscorde in y hertes  
of them that bene wedded / till the desyre haue  
departyd the one from the other. Than the man  
fayneth a cause to go from the woman / and in  
thys they ben accursed / as the wyseman sayth  
Proverbs. xviij. he seketh occasions that wol go  
awaye from his frendes / at all tymes he shal be  
accursed and woorthye rebuke. Neuertheles a  
fole wyll not receyue the wordes of techyng /  
but yf thou say to hym such thynges as his hert  
desyret / and therfore he rennyth the forth in  
wodnes of his herte for to procure a dyuorce be-  
twene hym and his wyfe / he comyth anone to  
the churche that is cleped lawles / not for the  
churche but for the offycers / for they ben law-  
les. Anone he chusyth hym a notarye / and  
payeth hym hys wages to make hym an instru-  
mente of hys forged lesynges / than goyth  
he to the maysters that sytten on theyr seates  
with furred hoodes / and fonde beddes / and gy-  
ueth them money greate plentye / and payeth  
them to be his aduocates that thys dyuorce wer  
made / for he wyll be redy at the lawles day to  
shew forth his twelue handes afore the iuge /

## The Lanterne

for Symont and make good with all the court  
that he hath no ryght to the womā that he wed-  
ded for dedes done afore / than for Symont ge-  
neth dome / to dyssolue trewe wedlocke / and  
authoryseth lechery to these bothe partyes for  
to lyue in hozedome from that day forthwarde  
and sendeth them forth at the doore departed  
eche fro other. But lo what Chappell sayth. Mat  
xix. Marc. x. Luc. xvi. For matrimony a man  
shall leue father and mother / and he shall holde  
him to his wyfe / and they shall be twayne in one  
fleshe that is for they dwellynge shall be to ge-  
der. Also they bene not than twayne / but one  
fleshe that is by vertue of the sacrament / wher-  
fore that thyng that god hath ioynd / mā may  
not departe. I say forsothe to you that who so  
euer hath lefte his wyfe excepte for the cause of  
fornycacyon / and yf he wedde another he is a  
lecherour / and who that weddeth this woman  
that this man hath lefte / he ledyeth his lyfe in  
lechery / as longe tyme as he holdeth her / sp-  
then that god ioyneþ neuer but in lawefull ma-  
ner how dare ye pursue this dyuorce in a lawles  
church? Saynt Paule sayth to the Romayns in  
y seconde chappre. whosoever synneth without  
lawe shall perisse without the lawe. for a they  
weren blynde and knewe not the lawe / they  
myght happely the easelyer be excusyd: But now  
they saven they knowe the lawe / and done full  
hardely agaynst the lawe / they haue not excu-  
sacyon. And therfore the wiseman sayth. An hol-  
some remedy agaynst this synne of the herte.

Ecclesi.



Eccli. p. lili. We thou touned from thynne owne  
 wyll and obey thou to goddes wyll / and than  
 (sayth Bernarde) thou shalt neuer come in hel /  
 and therfore whyle thou arte hole and sounde  
 waner not aboute in thoughtes of dyuerse er-  
 rours / from god and from vertue. Wyse downe  
 not only such vnlesful couetyse / but also al super-  
 flue & vnstable thoughtes / and suffre them not  
 on any wise to growe to dede ne to custome. And  
 thys semeth to be the sentence of the prophete  
 where he sayth. Psal. 136. Blyssed is that man  
 that shall holde / and hert his yongelynes at  
 the stone / as the werkes of man bene his yonge-  
 lynes / or sonnes or doughters / after the gost-  
 ly sence / so tho thoughtes of the inwarde man  
 bene hys yongelynes. Than he hertyth hys  
 yongelynes at the stone of ryght wysnes / wher  
 he dystroyeth theyr soden creppynge / in thyn-  
 kyng of the lyfe of our lord Jesu Christe. For  
 soth this is a speryal remedy to with holde wic-  
 ked thoughtes / despayres / and wylls that they  
 floxe not to depely withinfoorth / neyther that  
 they flee to fer without foorth / and such tranep-  
 les thynnen tho y god hath chosen: for they wyl  
 not in any dysease be ouercome neyther consente  
 to these cantyles of y deuyll / by whiche he enpry-  
 soneth goddes seruauntes for they kepen these  
 p. foresayd comaundementes / but saynt Hillary  
 sayth. This p. partye hath Christes churche /  
 whan that it is pursued / it flozys shet / whan it  
 is bysed downe / it growyth: whan it is bysper-  
 sed it p. osyteth / whan it is hurte / it ouercom-

## The Lanterne

wyth / whan it is blamed / it shyneth / and then  
it standeth most strongly whan it seemeth in man-  
nes eye to be overcome. This church is a  
freme soule / as we haue sayde afoze / some  
that ben tendre & feble for to suffre cryen with  
abachuo / and sayen to god. Lorde howe longe  
Wilt thou crye / and thou shalt not here me & Lorde  
Wilt thou Wilt I call vpon the thus suffering  
stronge tribulacion / and thou shalt not make  
me sauer why haste thou shewed me wyckednes  
and traueyle / and suffrest theste agaynst me  
and brynghetwysnesse & why beholdest thou  
these dyspysers / and arte still & the wycked  
man desoulynge him & iuster than he & Saynte  
Jerome saythe in his prologe / that these bene  
the wordes of mannes impacience / and set-  
tyth an ensample of a synke man swellynge in  
the feuers and askynge colde water sayenge  
to his leche / I suffre wo / I am all to tour-  
mentyd / I am full nye dede / howe longe Wilt  
thou crye (leche) and thou shalt not here me & The  
wytt and the moste mercifull leche answereth  
to him / I wote in what tyme it behouith me to  
gyue to the that thou askyst / I haue no ruthe  
on the nowe / for thy mercy were truest  
and thynne owne wyl makyth agaynst the. Also  
our lorde god knowynge the weyght and the  
measure of his mercede / sometyme he heryth  
not the cryer anone / that he make proue and  
more steepe hym to praye / and as exampned.  
By



of lyght.

Jo. lxviii.

By the fyre / that he maye make hys setnalite  
Bothe iustice / and purer / to receyue grace /  
and mede. ¶

**What is the fendes church with  
her properyes. The. xii.  
chappre.**



**D** speke of the thyrd church  
encompred to the denyll the  
whiche is the nombre of them  
that bene encombrd to serue  
hym after hys trespunge agaynst  
goddes bestes. fyrste we shall  
take our grounde of y prophete  
Psalmo. 28. I haue hated y church of malig-  
ners. These bene they that strayen away after  
theyr owne despers / walkynge in the waye  
that ledyth them to hell / neyther they wolbe  
gouerned by law ne by grace / neyther they wol  
for daede ne lone cesse and go from synne / be-  
cause thys worlde is full of lustes and proser-  
tyth hys louers a ioye some passynge / But they  
that traueylen after blysse here they suffren  
payne / therfore fooles withouten nombre ioyen  
with thys worlde / as Criste saythe in hys  
gospell. Mathewe. 7. Entre ye by the strait  
gate / for large is the gate and bode is the  
waye that ledyth to dampnacion / and many  
entren therin. But O lord howe paynfull is  
¶

## The Lanterne.

the gate / and strept is the way / that ledyth to  
lyfe / and fewe they bene that fynden it : For  
saynt Johan sayth. All the worlde / that is / all  
tho me and women that ben overcome with this  
worlde / ben set in malice / that is brennyng in  
the fyre of foule conetpse / for all thyng that is  
in this worlde / eyther it is y conetpse of eyen /  
other elles it is the couetpse of the fleshe / or  
elles it is the pryde of thys lyfe / and therfore  
thys church is grounded vpon the deuyll in the  
grauel of false conetpse. As Paule sayth. The  
roote of all euylles is conetpse / the which some  
despaynge haue erred from trewe bylene / and  
haue ioynded them selfe to many sorowes / the  
veryng vpon of this church is in glotony / and le-  
cherie as the wyseman sayth rehersyng the wo-  
des of them that shal be dampned. So we (saye  
the fendes hymmes) fyll vs with pryuous wyne  
and opntementes / and suffre we not the flowre  
of our fayre beuty to passe awaye from vs /  
croune we vs with rosys of iolyte or that they  
walken away / there may be no medow but vpon  
our lechery passe therby / none of vs may be lo-  
tles / of our lechery / euery where leue we to-  
kyns of our gladnesse. The helynge of thys  
church / is pryde and byenes of lyfe / as the pro-  
phete sayth. Psal. 26. I haue seen the vnpety-  
ous / & the wycked man enhaunsed & by lyfted  
as the cedres trees of Liban / and they bene the  
best trees of the worlde / But as smoke vsseth  
sobynly / and sone banysseth to nought so they  
proude ben praysed for a tyme / and than they  
fallen



## of lyght. To. lxxx.

fallen away / and we witen not wher they be-  
come / of the busynes and occupation that dwel-  
lers of this church ben / spekyth the prophete.  
Nygth & day wyckednesse shal compasse aboute  
this church vpon theyr wailes / and traunple  
in myddes of it / and vnygth wyfnes & vnyr-  
huglyng / and Trechery / hath not stynted in  
the wayes of her. Of this church with his ma-  
ner of buyldyng spekyth Christe in his gospell.  
Math. 7. Luc. 6. who that heryth my wordes  
and dothe them not / is lyke a folysch man that  
hath buylde his house vpon the grauell of con-  
tynse and mysbelene / and rapue of glotony and  
lechery came downe on this church / and felly  
this foresayd synnes fallen in to this church and  
druen it downe / and the fall of her was great:  
for she fell from grace and glozy to payne & mis-  
chese without ende / as saynt Austen sayth. For  
soth that is not the body of the lord / that shal  
not be with hym withouten ende / for pporytes  
ben not sayde to be with hym though they bene  
seen to be in his church. Certes the deuyll is hed  
of all wycked / whiche ben on some maner / his  
body / to go with them in to tourment of euer-  
lastynge fyre / for whan they taken bapty sme  
they bygheten sayth & trouth to kepe goddes co-  
maundementes / as the ppete sayth spekyng  
in the parson of the generall church Psal. 118.  
Lorde I haue swozne and ordeyned to kepe thy  
commandementes / and vpon this couenant  
Christe toke hym to his marriage / with the yng  
of kedyfast sayth he sacred the holy spousayle /

G.B.

But

## The Lanterne.

But nowe they leue this chaff loue our lord Ihesu  
Christe / in brekyng of this conenant / and  
haue chosen an hoze mayster the fende that is a  
spouse breaker and spageth in anoutre with her  
like spoyles. For saint Iohn Chrysostome saith.  
For of the euery soule it is Christes spouse / or  
elles it is an aduoultresse of the deuyll for Christ  
and the deuyll may in no wise rest to gedre in the  
bed of mannes soule / for they ben so contrary  
that what so ever the one byddeth / that the  
other forbiddeth. Christ seketh saluacion / the  
fende dampnacion / Christ loneth vertue / the  
fende loneth synne / Christ gathereth to gedre /  
and the fende scattereth abroad. And Paul saith  
ii. Corinth. what perycypacion is ther of to gyft  
wysnes with wyckednes? what felowshipp is  
there of light with darkenes? what comunyon  
is there of Christ with be trayal? or what parte is  
ther of a faithfull ma. with an vnfaithfull ma? or  
what consent of the temple of idoles with the church  
of god? Certes none / for eche of these agayne  
sauen other after there owne wyrrhping. Nowe  
shall we tell what they ben that dwellen with  
the fende for to serue him in hys church that is  
the temple of idoles. warvours / cursers / chy-  
bers / sclanders / and blasphemers / they bene  
bylaine speakers / lyars / glosers / backbiteres /  
mottrars / swerars / and forswerars / they bene  
also mychers / robbars / excozucioners / tyrants  
and oppzessers / they bene vntrue tellers /  
vnfaithfull seruantes / rechelesse hyred men /  
rebell dyssytes / and vnproffitable labourers /  
there



# of lyght.

fo. lxx.

There bene lecherous / fornicators / aduulters  
 sets / incestors / that is / defoulers of theyr  
 owne kynne / and bachelers men and women that  
 ben within the ordre of perfection there ben ppo-  
 crites / sodomites / sacrilegers / & sellers of the  
 holy sacramentes / there ben al þe prapen seruen  
 or genen gyftes for church or spual offyce / or  
 benyfite / all false possessyoners / all myghty  
 wyful mendynners and al stourdy maynteners.  
 There ben all tho men that bosen ther brestes /  
 pynchen theyr selues partyn ther hosys : crako-  
 wyn there wyys : & al disguysers of theyr garna-  
 mentes . There ben tho that sterchen or poppen  
 theyr faces / that brydesen ther heddes with gyg  
 halteres & setten aboue hony kombes with moche  
 othe atyrnyge / to make them selfe safe kene to  
 synne / and setten abrode there pappes to catche  
 men with theyr lymes yardes . There ben false  
 lawe makers / goddes lawe haters / offynders  
 of customes / dystroyers of Vertue / and auctours  
 of syn / in this church also bene maxmotres /  
 heretykes / idolaters / sacrilegers enchauntours  
 arrioters / charmours & rerers of the deuyll / & al  
 tho þe troken þe helpe may come of dysynge goddes  
 worde / that we cleppyn writtes only hangyd or  
 bozne on mā : or þe they ben medycynable to body  
 or soule so honged or so bozne / there ben mar-  
 chaldes / chapmen / bytellers : bynteners fauer-  
 ners : chaungers / byers : sellers / & ben dyscepes  
 in myght / nombre / or measure / there bene  
 in this church usurers / owerers : weyours / quest-  
 mongers / and all false wytnes betwix there ben  
 pleiers

## The Lanterne

plebers / lawyers / sequesters / comyn sharers /  
offscaples / deners / sumners / and all that sellen  
trouth or synne to make money / they ben also  
audytours / receyours / treasurers and procu-  
tors / iudges / and all that excepten parson for  
a cause impartynent . This church whan it is  
beten / it wopeth harder / whan it is blamyd / it  
wopeth the duller / whan it is taught / it is p-  
leuder / whan it is done well to / it is the gre-  
der / and than it fallyth downe / and cometh to  
nought / whan it semeth in mannes eye moste  
stronge to stande saynt Austen saythe . Thisse  
church pursueth yuell lyuers in charyte by way  
of amendement . But the fendes church pur-  
sueth the church of Thisse in malice / by way  
of sclander and sleynge / and this cayme that  
false enuyous man slewe his brother Abell that  
blyssed and synple innocent man as the fyrst  
expositours saven in a prologe on this Psalme .  
Quid gloriaris in malicia . That Cayme was  
the begynnyng of Babylon and Antechriste  
walbe the ende / and Abell was the begynnyng  
of Jerusalem / and Christe walbe the ender .  
Forsoth Ismael pursued Isaac but not so Isaac  
Ismaell / Esau pursued Jacob / but not so blyss-  
ed Jacob cursed Esau / for by counsell of his  
moder he fled in to Mesopony from the wrath  
of his brother / till that it was swaged . Thus  
our moder holpe church counseyleth her chyl-  
dren to fle from the malice of the fendes church  
till that it be slaked . Math. 10 . Forsoth of the  
fendes church shall pursue you in this cyte /  
flee



Res. ye tyme another / But thys must be done by  
 dyscrecyon for hurtynge of our bꝛothers cons-  
 cyens. Chꝛyste pursued not the Jewes but the  
 Jewes Jesu Chꝛyste / Yetthen men slewe the  
 apostelles but not the apostelles yetthen men / se  
 nowe frowardnes of thys worlde that hathe  
 bene from the begynnynge. Whan Isaye the ho-  
 ly pꝛophete pꝛopheted and pꝛeched vnto the  
 people / they wolde not here his wordes ne suf-  
 fren hym on tyme / But the people that rysen af-  
 ter hys deathe radde hys bookes and sayden / yf  
 we hadden lyued in hys dayes / he shulde not  
 haue bene dede / and yet they slewen Jeremie  
 that with the spyryte of god tolde thynges to  
 come / and taught them very trouthe / his succes-  
 sours token hys bookes and radde them in there  
 temples / and cyled hym for an holye man /  
 but they slewen Ezechiel and other mo / than  
 the Jewes made n sayde the tombes of these  
 pꝛophetes / as were scribes and pharises and  
 sayd in ypocrysy / yf they had ben in their dayes  
 they shulde not haue ben slayne / But they gaue  
 the counsell that Chꝛist shulde be dede / the hed  
 of all sayntes with most dyspytyous deeth. The  
 fendes church in these dayes / pꝛaysen aboue  
 the cloudes Chꝛyste and his holy sayntes with  
 wordes and with sygnes / But they pursuen to  
 the deeth the louers of hys lawe. And thus sayth  
 Chꝛyste in his gospell, Ryght as ye done nowe /  
 so dyd your fathers to the pꝛophetes in theyr  
 dayes. And therfore wo to you hell houndes  
 for Chꝛyste sayth / in thys worlde ye ben ryche  
 fatte

## The Lanterne

falle fed laughynge in pursuynge of eche other /  
wepe ye and make ye sorowe for your payne  
is moche in hell. These shall haue a dreadfull  
day whan they be arrayned at the barre of iud-  
gemente whan Christe shall reue by his crosse  
the baner of his passyon. Of this day spekyth  
the prophete Sophonias. The great day of the  
lorde is nygh / and fast besyde / and synners to-  
warde wondrous faste / it shall not longe tary /  
in that day shalbe troubled he that is strong and  
myghty / for the voyce of the lorde is bitterful  
to the dampned. That day is a day of wrath / a  
day of tribulacion. That day is a day of hangre  
and ire / of extremite and wretchednes. That  
day is a daye of darkenes and of thicke smoke.  
That is the day of the trumpe / and of hydeous  
noyse / for than they shall se theyr iudge a-  
bout them stirred to wrath / than shall they  
se hell open bynethe them / and aunghelles on  
the ryghtsyde hastyng them to hell / sayntes  
approuynge goddes doome / and all the worlde  
accusynge / and theyr owne consciens as oppn  
as a booke / in the whiche they shall rede theyr  
owne dampnacion. These wretches behol-  
dunge the greate glory of them that they by-  
spysed in this worlde / than shall they saye  
these wordes. These bene theyr whome we some  
tyme had in scozne / and in hate and derisyon  
we wyllas dampned hell houndes belea-  
uyd that theyr lyfe had bene woodnes / and  
madnes / and supposed that theyr ende had ben  
without worship / howe nowe they ben counted  
amonge



among the sonnes of god / and they taken theyr  
 parte amonge his sayntes / therfore we haue er-  
 red from the way of trouth and the lycht of  
 ryghtwysenesse lychted not to vs / we bene  
 werp of the waye of wyckednes and dampnacy-  
 on / what profyte hath our pynde done to vs /  
 or great auantage or boost of rycheesse / what hath  
 it gyuen to vs all tho thynges bene passed from  
 vs as a shadowe . Than the iudge shall saye  
 vnto them with a sterne chere . Go ye awaye  
 from me ye cursed synners / into the fyre of  
 hell euerlastyng / that is ordeyned to the de-  
 uyll and his aungettes . Than may the soule  
 saye to the bodye these wordes . Come on thou  
 cursed careyne / come and go with me / I am  
 compelled to come agayne to the / that we may  
 go to gedder eyther to others same / to take  
 our iopes as we haue deseruyd / payne for euer-  
 more . That thyng that we loved / nowe it is  
 gone from vs / and all that we hated is come  
 vpon vs / nowe is ioye tourned into sorowe /  
 and our myrthe into wepyng / nowe is our  
 laughster tourned into mournyng / and all  
 our game into wepyng / nothyng abydeth to  
 vs / But fyre hote brennyng / water colde  
 chyllenge / woymes and edders / toodes and  
 snakes / euer gnawynge / euer dyenge and neuer  
 dede / darkenes palpable ( that is so thicke /  
 that it may be felte ) wantyng the syght of all  
 comeforte / seynge al thyng that may dyscom-  
 forte / fyre intolerable / dede vntellable / qua-  
 king of y fendes felowship alway distorde wout  
 any

## The Lanterne

any frendshyp / and full desperze of any ende /  
neverthelesse / assaye we in this lyfe / yf we may  
leve this fendes church / and bringe our selfe  
both the bodye and soule into the church of Jesu  
Christ / whyle grace and mercy may be grann-  
ted / aske we of hym / that offred hym selfe  
upon a crosse with a wyllfull chere to save us all  
when we were loste / for thus it is wyrtten of  
the wordes of god / that he spekyth to a synne-  
full soule. Turne the agayne / turne the agayne  
thou synnefull soule : turne the agayne / tourne  
agayne that we may beholde the / for sothe god  
knowyth thy misgouvernaunce / and wyll not  
forsake the / yf thou wyll turne agayne / as he  
sayth by the prophete Jeremie / for sothe thou  
hast do fornycatyon with many louver / never-  
thelesse tourne thou to me saythe the lord / and  
I will receyve the / and take the to grace. Upon  
this sayth saynt Gregore. In this god howe  
howe moche he louyth us / for when we forsa-  
ken hym / he forsaketh not us. As saynt Austen  
sayth. O man mistruste thou not of the mercy  
of god / for moze is his mercy / than thy wret-  
chednes. And thus saythe kynge Dauid to Ab-  
ner. when Abner had sende messengers to kynge  
Dauid / to entreate hym of frendshyp / kynge  
Dauid answered to the messengers / as spoken  
unto Abner / I wyll gladly make frendshype  
with the / but this one thing I tell the forsoth  
thou shalt not se my face / till thou shalt bringe  
with the Michol / and so commyng thou shalt se  
me



of lpght. Fo. lxxiii.

me / this sayenge is thus Morke to mene / ye  
that woll haue kynge Dauid / amercyful lord  
to you / ye muste brynge with you this woman

Mycheol / yf ye woll se his gracous  
face / for Dauid loved moche

this woman as the story

telleth. Dauid

the kynge in

this place

berith

the

figure of Jesu Christ. And Mycheol is to

say whan it is declared the water

of all / than is this thus to

mene / ye that despen

in all your herte to

synne and haue

the mercy of

god / and

se his

gra

cyous face in blyss / ye must haue water of

bery penance from your herte with ful

contrycyon of wyll neuer to tourne

to syn / & yf that ye wol be true

& no more breke this con-

naunt: god wol not that

ye be dede / but yf ye

haue everlastyng

lyfe. Amen.

¶ Here endyth the Lanterne  
of lpght.

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**T**here endyth the table of this  
present boke.





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per nos, Joh. Bapt. de ...  
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